

Rev. Faulks

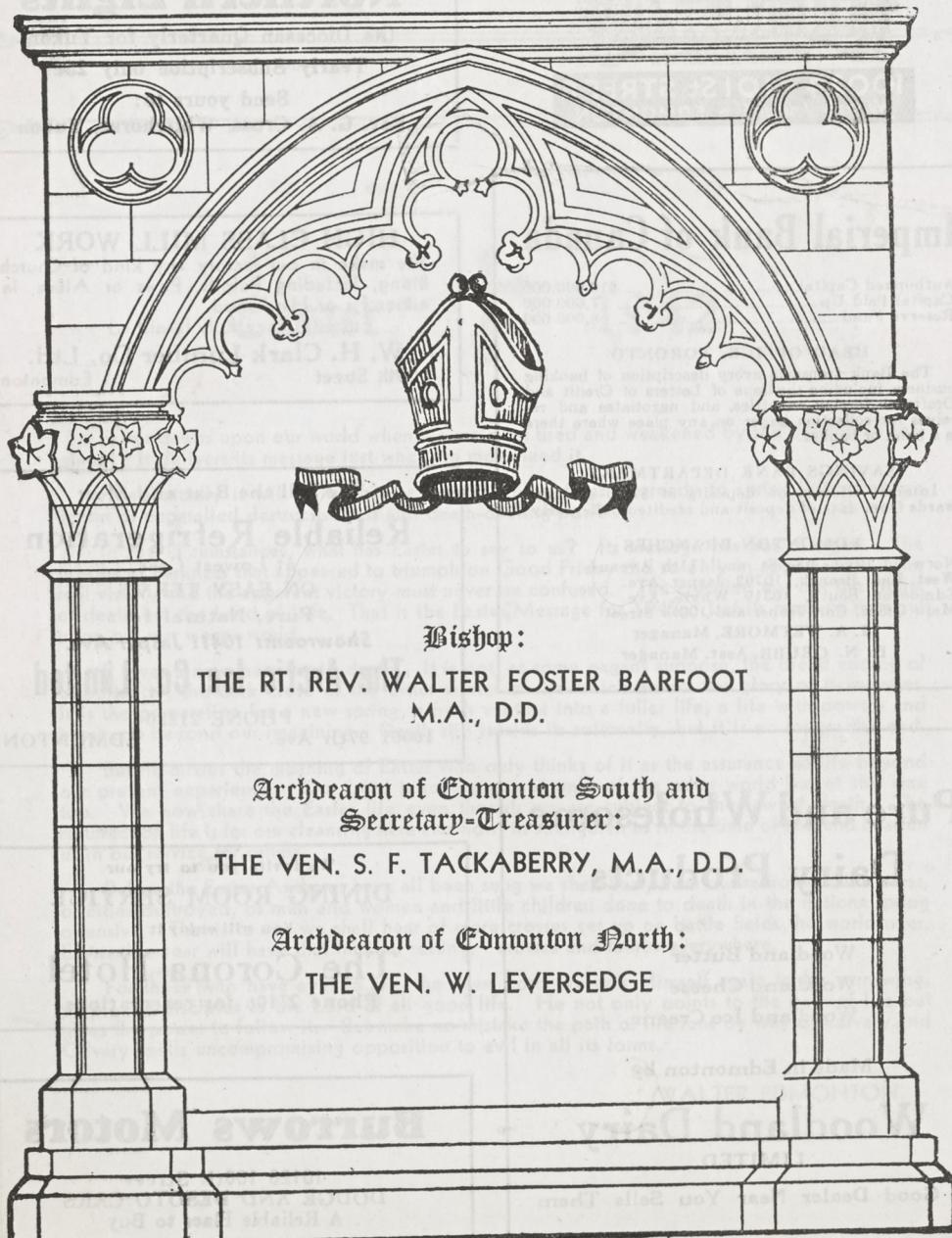
The Church Messenger

DIOCESE OF EDMONTON

17
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EDMONTON, APRIL, 1942

No 122 4



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT
M.A., D.D.

Archdeacon of Edmonton South and
Secretary-Treasurer:

THE VEN. S. F. TACKABERRY, M.A., D.D.

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Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and
we invite our readers, so far as they are able, to purchase their goods from them. Mail orders
will receive the same courteous attention given to city customers.

Easter 1942

Easter dawns upon our world when we are most tired and weakened by the burdens of the winter. It delivers its message just when we most need it.

Paradoxically it will dawn this year just as the nations are ready to spring into offensive action of unparalleled destructiveness and death-dealing power.

In the circumstances, what has Easter to say to us? Its message has not changed. The powers of darkness that appeared to triumph on Good Friday did so only in appearance. The real victory and the apparent victory must never be confused. The crucified was not the victim of death but the Lord of Life. That is the Easter Message for 1942. Let its message ring out upon our war weary world.

It gives a new meaning to death. It is not, as some pagans suppose, the dread ending of opportunity, the dark close of the bitter winter of life which mocks the glory of its summer. It is the preparation for a new spring, a fresh venture into a fuller life, a life with powers and prospects beyond our imagining. Death still retains its solemnity, but it is no longer the end.

But he misses the meaning of Easter who only thinks of it as the assurance of life beyond our present experience. Our Lord is sovereign not only of the other world but of this one too. We now share the Easter life even though we are subject to the law of death. The resurrection life is for our cleansing here and now, to strengthen us in the time of trial and hearten us in our service for others.

Before the Easter Anthems have all been sung we shall hear, from our radios and the press, of cities destroyed, of men and women and little children done to death in the nations spring offensive. That is to say we shall hear of more crosses set up on battle fields the world over. Easter this year will have that familiar setting,—crosses and tombs everywhere.

For those who have eyes to see, the risen Lord presents Himself again to his sorrowing, perplexed disciples as the Lord of all good life. He not only points to the path of life but gives the power to follow it. But make no mistake the path of life runs by way of Calvary and Calvary spells uncompromising opposition to evil in all its forms.

WALTER EDMONTON.

Bishop's Engagements

BISHOP'S ENGAGEMENTS—APRIL

- April 3rd—The Cathedral (3 hours' service).
 April 4th—Preparation Service A.Y.P.A. (The Cathedral).
 April 5th—Leduc.
 St. Paul's, Jasper Place.
 The Bishop's Chapel.
 April 6th—Rich Valley.
 Stettin.
 April 12th—Calahoo.
 Onoway.
 Brookdale.
 April 14th—Annual W.A. Service (The Cathedral).
 April 27th—Meeting of the House of Bishops of Rupert's Land (Winnipeg).
 April 28th-29th—Meetings of Provincial Synod of Rupert's Land (Winnipeg).
 May 3rd—Ordination of Mr. H. Jones at North Battleford, Sask., for the Diocese of Edmonton.

APPORTIONMENTS

The Bishop of Calgary (Chairman General Synod Apportionment Committee) writes:
 "Counting on you for full 25% on apportionments (1st quarter 1942). Thank you."
 We did it before—we can do it again.

BROADCASTING Station CRFN

- April 12th—Christ Church, 11 a.m.
 April 26th—St. Faith's, 11 a.m.
 The Bishop's Chapel—
 Every Sunday Afternoon, 4.30 p.m.

AFTER THE CRUCIFIXION

We were the children loved.
 Jonathan sat upon His knee
 That morning in the Market-place
 of Galilee.

 Benjamin was the little boy
 Who had the lunch of fish and bread,
 Which Jesus blessed—And Benjamin saw
 Five thousand fed.

And Miriam was sick, and slept
 And would not wake—and she can tell
 How Jesus came and took her hand
 And she was well!

We were all children, everywhere,
 Who looked upon His face. We knew,
 That day they told us He had died,
 It was not true.

We wondered why our parents wept
 And doubted Him, and were deceived,
 For we remembered what He said,
 And WE believed.

Diocesan News

EDMONTON DIOCESAN BOARD OF W.A.

The Twenty-eighth Annual Meeting of the Edmonton Diocesan Board of the W.A. will be held at All Saints' Cathedral and Parish Hall on April 14th, 15th and 16th, 1942. Thirty-five out-of-town Branches have already signified their intention to send representation.

The sessions will open with the Annual Corporate Communion Service on Tuesday, April 14th at 10 a.m. Right Reverend W. F. Barfoot, Bishop of Edmonton, will be the Celebrant and preacher.

The Book of Remembrance is to be dedicated at this service.

The Annual Candelighting Service and Induction of Officers of the Anglican Girls' Council will be held this year at All Saints' with Rev. Canon A. M. Trendall officiating, at 8 p.m. on Wednesday, April 15th.

ORDER OF PROCEEDINGS

Tuesday, April 14th

ALL SAINTS' CATHEDRAL

Theme of Annual—

"What is that in thine hand?" Ex. iv: 2.

9.30 a.m.—Registration in Parish Hall.

10.00 a.m.—Annual Corporate Communion.

Celebrant and Preacher:

Right Reverend W. F. Barfoot,
 Bishop of Edmonton.

Dedication of Book of Remembrance.

Presentation of Diocesan Thankoffering.

11.15 a.m.—Tea in Guild Room for any who desire it.

11.30 a.m.—Roll Call. Greetings.

Announcements.

Welcome: Mrs. J. Cleveley, St. Faith's Evening Group.

Reply: Mrs. D. Buck, Edson.

Reports:

Recording Secretary.

Corresponding Secretary.

12.30 p.m.—Luncheon at Corona Hotel.

2.00 p.m.—Welcome to all delegates: Mrs. V.

Barford, All Saints' W.A.

Correspondence.

President's Address.

Reports:

Dorcas, Educational, Living Message, Sunday School by Post Secretaries, Council for Social Service.

4.00 p.m.—The Bishop's Hour.

Life Members' Conference.

8.00 p.m.—Social Evening, All Saints' Parish Hall.

Each session will open with hymn and prayer.

Wednesday, April 15th

10.00 a.m.—Hymn, Litany for Peace in Parish Hall.

Reverend S. E. Ottley, Christ Church.

Minutes. Correspondence.

Announcements. Question Box.

Reports:

Extra-Cent-a-Day Secretary.

United Thankoffering Secretary.

Report of Treasurer.

Consideration of Dominion and Diocesan Pledges and Appeals.

Voting of Funds: Diocesan Thankoffering, Offertories, E.C.D.

Report of Convener of Nominations.

CHURCH MESSENGER

12.05-12.20—Intercessions in Cathedral.
1.00 p.m.—Luncheon Hour.
2.15 p.m.—Correspondence. Announcements.
Question Box.
Reports: Little Helpers', Juniors', C.B.L., Girls', Missionary, Prayer Partner Secretaries.
Deanery W.A. Reports:
Wetaskiwin.
Vermilion.
Wainwright.
Closing of Ballot Box.

6.00 p.m.—Supper Meeting for Out-of-town Presidents or their Proxies, who will be Guests of the Diocesan President and City Presidents.

Thursday, April 16th

9.30 a.m.—Celebration of Holy Communion.
Celebrant: Rev. Canon A. M. Trendall.

10.00 a.m.—Minutes. Correspondence.
Announcement of Officers for 1942.

Question Box.

Reports of Standing Committees:

Hospital Visiting.
St. Catherine's Residence.
Lone Members'
Life Members'
Mothers' Union.
Book of Remembrance.
Programme.

12.05-12.20—Intercessions in Cathedral.
Organ Recital: Mr. V. Barfoot.

Solosit: Miss Violet Brown.

1.00 p.m.—Luncheon Hour.

1.00 p.m.—Meeting of New Executive.

2.00 p.m.—Announcements. Question Box.
Unfinished Business.

New Business.

Election of Delegates to Dominion Annual
Votes of Thanks.

Hymn. Closing Prayers.

Benediction: The Lord Bishop of Edmonton.

"GOD SAVE THE KING"

RESOLUTION

Whereas the Department of the W.A. known in this Diocese as the Literature Department is designated by the Dominion Board as the Educational Department, and the Secretary as the Educational Secretary, be it resolved that the Edmonton Diocesan Board conform to the Dominion designation and the Literature Secretary be called the Educational Secretary.

* * * *

NOTICES

Registration will take place at 9.30 a.m. on Tuesday, but out-of-town delegates may register on Monday between 2.00 p.m. and 5.00 p.m. in All Saints' Parish Hall.

Delegates are requested to be in their places on time, and to remain until the close of the session.

Watch the literature table for the latest publications.

All women of the Church are cordially invited to attend these meetings.

Those who have the right to vote are the Presidents, two delegates, Little Helpers', Juniors', C.B.L., Girls' Secretaries and Life Members.

The Junior W.A. Rally is set for Saturday, June 6th, at St. Faith's Church, Edmonton.

The officers' reports in printed form cost nearly 18 cents each. Donations to help pay for these will be gratefully received.

Delegates requiring hospitality are asked to send in their names immediately to the Convenor of Hospitality, Mrs. C. R. Manahan, 9818 89th Avenue, Phone 31883.

* * * *

DIOCESAN OFFICERS, 1941

Patron, The Right Reverend W. F. Barfoot, D.D.; Patroness, Mrs. W. B. C. Chamberlain; Honorary President, Mrs. H. B. Collins; Honorary Vice-Presidents, Mrs. A. Wills, Mrs. G. McComas; President, Mrs. S. F. Tackaberry*; First Vice-President, Mrs. C. Reeves; Second Vice-President, Mrs. C. R. Manahan; Recording Secretary, Mrs. H. Gutteridge; Corresponding Secretary, Mrs. F. A. Garton; Treasurer, Mrs. H. P. Reid; Dorcas Secretary, Mrs. H. J. Wilson; Girls' Secretary, Mrs. S. F. Tackaberry; Juniors' Secretary, Mrs. W. Nainby; Little Helpers' Secretary, Mrs. C. Fishbourne; C.B.L. Secretary, Rev. R. Boas; Literature Secretary, Mrs. A. H. Elliott*; Thankoffering Secretary, Mrs. J. W. Robinson; Living Message Secretary, Mrs. F. Young; E.C.D. Secretary, Mrs. A. Frampton; Missionary Secretary, Mrs. C. E. F. Wolff; Prayer Partner Secretary, Mrs. Evans; Social Service Secretary, Mrs. L. C. Conn; Convener of Hospital Visiting, Mrs. F. Coles.

*For latter part of year.

Kindly Keep this List for Reference

"ORPHANED MISSIONS"

What are they?

The Orphaned Missions are those missions which have been established by the churches of Continental Europe and which, because of exchange restrictions imposed by the Nazi invaders, can no longer be supported by their parent societies. They constitute one-eighth of the non-Roman foreign missions across the world. They are scattered across Africa, the Near East, southern and eastern Asia, and the Dutch East Indies. Their total normal expenditure amounted to \$5,000,000 a year. They were "Orphaned" when this home support was suddenly cut off.

What help has been given to them?

When the plight of these missions was made known, Christians in all parts of the world rallied to their support. From China, Australia, Africa, India, Great Britain, the United States and Canada—from these and from other countries help was sent. In the sixteen months ending December 31, 1941, no less than \$1,645,000 was thus contributed. It has been most carefully administered by the International Missionary Council with offices in London and New York. By the exercise of most rigorous economy it has been possible to maintain all the missions—no essential work has had to be closed and no missionary has had to be withdrawn from active service for lack of financial support. Surely this is a striking evidence of the reality of the Church as "the whole congregation of Christian people dispersed throughout the world."

An appeal for support is being made to every missionary-minded member of our Church, and contributions should be made on Sunday, April 26th. Your clergyman has more detailed information which he will be glad to pass on to you.

Offerings will be received in your own Church, or may be sent direct to the Synod Office, marked "Orphaned Missions."

Rural Deanery of Edmonton

CHRIST CHURCH

THE REV. E. S. OTTLEY

A highly successful Fireside Hour was held in the parish hall after the evening service, on Sunday, March 15th. This was a congregational affair, intended to foster the spirit of fellowship among the members of the Church, and from all appearances it attained its object. A number of the old familiar hymns were sung; questions from a "question box" were answered by the Rector, and a pleasant social hour followed.

The women of the Parish joined in a St. Patrick's Tea, on March 17th. There was an unusually large attendance, indicating a growing spirit of co-operation among our people.

On Sunday morning, March 22nd, a detachment of the First Midland Regiment, now stationed in Edmonton, attended the service at Christ Church, and with the regular congregation, filled the church to capacity.

There was another capacity attendance for the special service of Prayer and Intercession, on the morning of March 29th, the day set aside by the King for observance throughout the Empire.

On the evening of Palm Sunday a large congregation attended to hear the choir render music from Stainer's "Crucifixion," and Maunder's "Olivet to Calvary." The choir was under the direction of Mr. H. G. Turner.

CHRIST CHURCH WOMEN'S GUILD

The bridge planned to take place in the parish hall, of February 13th, proved disappointing. The attendance was poor and the proceeds only \$25.00; but the joint tea held by the Guild and the W.A. on March 17th was a great success. The committee for the Guild was Mrs. Goold, Mrs. Robson, Mrs. Turner and Mrs. Merrick—home cooking; Mrs. Eugel and Mrs. Neely. The hall looked really lovely with the St. Patrick's Day decorations. Mrs. Foster sang, and two little girls gave Irish numbers.

It was voted once again to pay for four Sunday broadcasts during the year, and also to continue to pay the Y.W.C.A. \$1.00 per month for Travellers' Aid Work.

It was decided by secret ballot not to affiliate with the Local Council of Women this year.

The sum of \$2.00 was to be given to the W.A. for kitchen equipment wear and tear.

Mrs. Kilgour was once again placed in charge of the Bazaar Fund; the same arrangement as last year, namely, \$2.00 per member, or work to the value thereof, to hold for this year also.

The question of continuing the calendar year collections was referred back to the Vestry. The Guild felt that steps might be taken to make this collection unnecessary.

Mrs. McNab presented a cere-cloth—a welcome addition to the church linen.

Mrs. Kilgour, Mrs. Thompson, Mrs. Moore and Mrs. Bateman undertook to "spring clean" the chancel before Easter.

A donation of \$10.00 was made to the church at Jasper Place, to assist in purchasing altar furnishings.

ST. MARK'S

THE REV. A. ELLIOTT

Easter Day, 5th April:

Matins and Holy Communion, 9.00 a.m.
Evensong, 7.30 p.m.

Children's Service, with Junior Choir, 2 p.m.

The W.A. held a St. Patrick's Tea in the parish hall; Mrs. John, the president, and Mrs. Elliott received. Mrs. H. Reid and Mrs. Fleming poured tea. The Tea was very successful and the members say "many thanks."

St. Mary's Branch were the guests of the W.A. at their weekly meeting on 19th March. Lantern slides on the Study Book, "Service in Suffering", were shown and described. Tea was served at the close.

His Lordship the Bishop was with us at Evensong on Sunday, 22nd March. We very much appreciate his presence and his address to us.

This month the choir of St. Mark's assisted with the service of the "Bishop's Chapel," which is heard each Sunday afternoon at 4.30 p.m. over C.F.R.N. Special thanks go to men from St. Peter's choir who also helped, and to our own choirmaster, Mr. E. H. Jenkins.

We are pleased to have Jean Simons back into church work after her sickness. We also welcome Mrs. G. Walsh again into the choir, after a lengthy illness. Mrs. T. Roup is reported progressing favourably. We hope you will be with us soon, Vera.

The Young Women's Group met at the homes of Grace Summers and Miss J. Lawrence this month. Plans were discussed for a Sale of Work.

The film, "King of Kings" will be shown in the parish hall on Tuesday, 31st March.

The Vestry will hold a Whist Drive on Friday, 17th April; and the W.A. Gift Tea on Thursday, 30th April.

The Sunday School have enjoyed special lantern slides during Lent and are preparing for a Children's Service on Easter Sunday. They are also practising for the Pageant to be presented in All Saints' hall, on 10th April. The robed Junior Choir, under Mrs. Kay, are to make their first appearance on Easter Sunday.

Lenten services have been held each Thursday during Lent. The attendance was very encouraging.

A.Y.P.A.

We entered the dramatic festival which was held in All Saints' parish hall, on March 2nd, and we were well pleased with the judges' approval of our play. To our group goes the Bishop Burgett trophy, while Mary Gilles captured the cup donated by A. H. Clough for the best actress, and Douglas Gibbs won the cup donated by Hon. Mr. Justice Frank Ford for the best actor.

We were glad of the opportunity to help entertain members of the Forces at the Y.M.C.A., by presenting our play, "Hearts and Flowers."

On Friday evening, March 13th, St. Peter's A.Y. and our own presented our plays from the Drama Festival to a good audience in St. Mark's parish hall. St. Mark's W.A. kindly served doughnuts and coffee at the end of the performance.

Miss Eleanor Hepburn came to our meeting of March 10th and gave an interesting talk on "Edification," and led an open debate.

On the third Sunday in each month the A.Y.P.A. take an active part in the evening service. The Lessons are read by the members.

At the close of the evening service, March 15th, we were invited to the "Fireside Hour", by Christ Church Branch.

CHURCH MESSENGER

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services:

- 8.00 a.m., Holy Communion.
- 11.00 a.m., Sung Eucharist and Sermon.
- 7.30 p.m., Evensong and Sermon.
- Sunday School for Juniors, 10 a.m.
- Sunday School and Bible Classes for Seniors, 10.30 a.m.

The Willing Workers have made a large number of kneeling mats for the church from material donated by the Hudson's Bay Co., at the request of Mr. Weir.

Mr. H. Dodd has been very good in playing the organ and taking choir practise. We are still looking for an organist and choir master.

At the last meeting of the Altar Guild Mrs. Matthews was elected as Hon. President and Mrs. Allen as President. The Countess was elected Treasurer. The Altar Guild has planned a luncheon for May 8th at the Empire Room. The Bishop will be the guest speaker and it is confidently expected that this affair will be a great success.

Rangers

The Rangers meet in the Ranger Room in the church basement on Monday evenings at 7.45. For some weeks they have been studying Home Nursing with Miss Gertrude Williams of the Royal Alexandra Hospital as instructress. The Rangers are taking an active part in collecting salvage for the Salvage Campaign.

The Guides

Mrs. Swallow attended the open meeting on March 18th when six Guides were enrolled. First Aid and Knots took up most of the evening. The Company is working very hard just now on Second Class Tests. Ten of our Guides who are Roman Catholics have been transferred to the new 24th Sacred Heart Company, with them went also our two lieutenants, Jessie and Joyce Dryer. St. Stephen's Guides wish them and the new Company every success and good guiding.

Brownies

St. Stephen's Brownies at last have had the good fortune to obtain as Tawny Owl Mrs. Jack Gregory. We can look ahead now with more confidence in the progress of the pack.

During Lent we have had short services in the church, conducted by the Rector, which the children have enjoyed.

Our afghan was not one of the prize winners at Calgary but all the same it looks very nice to us. It will be on display on April 8th, when we hold our open meeting and party.

We hope all the Brownie mothers will visit us on that day, and we shall welcome any friends who are interested.

We have a few openings in our pack for St. Stephen's girls between the ages of 7 and 11. Visit us on April the 8th and see if you would like to join us. The instruction is very useful and we have fun as well.

St. Matthew's Mission

Sister Amelia has about fifty scholars in the Sunday School now. Some of them are beginning to come to church at the 9.15 a.m. Eucharist which we have twice a month. The Rector has sent for some special St. Matthew's pins to be given as a reward to those who come to the service as well as Sunday School. We have three confirmation candidates for Palm Sunday but one of them, Dawn Virtue, will have to wait for another occasion owing to sickness.

The W.A. has grown lately in numbers but it seems we are to lose Mrs. Crumb, if she decides to go down North.

ST. LUKE'S

THE REV. W. H. HATFIELD

The ladies of the W.A. have accepted the kind hospitality of Mrs. W. H. Barker, 9315 95th Street, to use her home for a Silver Tea and Sale of Home Cooking, on April 6th, from 3 to 6 p.m., to raise funds to help with our pledges. It is hoped many friends will attend.

The J.W.A. are arranging for a Patriotic Variety Concert, to be held in the parish hall on April 24th, commencing at 8.15 p.m. This is entirely the work of the Juniors and a great deal of preparation and work has been put into this effort. It is hoped many will support this venture by the children. There will be recitations, choruses, dancing, short sketches, etc.

HOLY TRINITY

THE REV. N. J. GODKIN, Priest-in-Charge

Notes from the Parish

On Sunday, March 1st, we had the pleasure of having Bishop Barfoot with us at both the Morning and Evening Services, as the Rev. N. J. Godkin was out of the city taking Services at Drayton Valley. On this occasion, Bishop Barfoot brought us the good news that the Rev. W. N. Nainby has been appointed as our new Rector, and his duties will commence about June 1st.

On Sunday, March 22nd, the Rev. N. J. Godkin was again out of the city taking a Service at Onoway, and we had Archdeacon S. F. Tackaberry with us at our Morning Service. This Service was broadcast over CFRN. The Rev. N. J. Godkin was again in charge at our Evening Service.

On Palm Sunday, March 29th, Bishop Barfoot will conduct the Confirmation Service at 11.00 a.m., assisted by the Rev. N. J. Godkin. There is to be shortened form of Service in the Evening, and the Choir will then present Stainer's "Crucifixion."

The Wednesday Evening Lenten Services continue to be well attended.

Sunday School

A Service for the Sunday School children is to be held in the basement of the church on Good Friday afternoon at 3.00 at which the Rev. N. J. Godkin will show Lantern Slides on "The Life of our Lord." A cordial invitation has been extended to the congregation to attend this Service.

On Easter Sunday at 2.30 p.m. the Sunday School classes will combine and hold a Service in the Church. At this Service the presentation of the Mite Boxes will take place. The Sunday School Choir, under the direction of Mrs. Fred Brown, is being trained to lead in the singing. Parents and friends of the children are cordially invited to attend.

W.A.

Holy Trinity W.A. held a very successful "Shamrock" Tea in the Church basement on Wednesday, March 18th. We were fortunate to have a very nice day, and although there were many others

CHURCH MESSENGER

celebrating the Patron Saint of Ireland, we had a nice turn-out. We noticed the Rev. N. J. Godkin with a Shamrock in his buttonhole! The Home Cooking Table did very well under the capable management of Mrs. J. C. McGregor, and Mrs. F. W. Browse. Altogether \$50.00 was realized at this Tea.

On Sunday, March 15th, the W.A. placed flowers on the Altar, in loving memory of a dearly-loved Life Member, who passed to "Higher Service" four years ago, at the age of 92. (Miss Mary Ord.)

At our Missionary Meeting, on March 24th, we were pleased to be able to pay off six months pledges, as our two Teas had been so successful.

Owing to the Annual Meeting coming on our regular April Business Meeting, it was decided to move the date a week in advance, that is, on Tuesday, April 7th, instead of the 14th.

We feel very much encouraged in our work, and are making wonderful progress under the able leadership of our new President, Mrs. C. R. Manahan.

Holy Trinity Girl's Club

A meeting was held at the home of Margaret and Jean Climie, when more work was done on our quilt, after which refreshments were served. We were also honored by a visit from Miss Madeline Tye, who spoke to us on "Occupational Therapy." Mrs. W. J. Melrose, on her last monthly visit in connection with our Bible Study, led in a most interesting discussion on the book of "Ruth" with the members.

Choir

The Choir have been very busy of late, practicing for the presentation of Stainer's "Crucifixion," which is to be given on Palm Sunday Evening, March 29th. Mr. Wm. Townend and Mr. Wm. Smith, are to be our guest soloists.

Plans are also underway for another Concert, probably to be held in May, but more of this in our next issue.

ST. FAITH'S

THE REV. W. M. NAINBY, Rector

During the Lenten Season we have been preparing ourselves for the tragedy of Good Friday and the triumph of Easter Day. At our services of Evensong we have refreshed our memories concerning the events which led up to the crucifixion of our Lord Jesus, and on Good Friday, during our Three-Hour Service of Devotion, we hope to consider the significance of the Cross for us. There will also be a Children's Service on Good Friday, conducted by Mr. E. Currey.

Easter Day is always a great day. It speaks to us of the coming of Spring, and new life. More particularly it proclaims to us the message of Eternal Life, of Christ Risen from the dead, the "first fruits of them that slept." We have no account of how the resurrection took place, but we have overwhelming testimony to the fact that it did take place. The changed lives of the friends and followers of Jesus bear eloquent testimony to the fact of the Resurrection. Services on Easter Day have been arranged as follows:

- 7.30 a.m.—Holy Communion.
- 8.30 a.m.—Holy Communion.
- 11.00 a.m.—Morning Prayer.
- 12.15 p.m.—Holy Communion.
- 2.30 p.m.—Children's Service.
- 7.30 p.m.—Evensong.

Confirmation Classes are being held, and the date of Confirmation has been set for Wednesday, May 6th.

Women's Auxiliary

On Wednesday, March 25th, the W.A. members were happy to confer a Life Membership upon Mrs. H. T. Parlee, who has been a most faithful member and worker for many years past. The Diocesan President, Mrs. Tackaberry, presented Mrs. Parlee with the Life Member's Pin during a service held in the Church. This is for the first time for many years that a Life Membership has been given by the Auxiliary.

The Annual St. Patrick's Tea proved to be a very happy success. A large number of the congregation attended, and enjoyed both the tea and the musical programme provided. The Fancy Work display was quite exceptional, and much credit is due to those who have worked so enthusiastically.

The Evening Group of the W.A. meets regularly and has arranged for a Whist and Bridge on Tuesday, April 7th. We are delighted to see Mrs. Shillabeer back again in the Group after a brief absence at the Coast.

"The King of Kings"

The motion picture of the life of our Lord was shown in the Church on Monday, March 30th.

Vestry and Men's Guild

Under the direction of the Property Committee of the Vestry, the work on the Church basement has been steadily progressing during the past weeks. Practically all the excavating has been done, and some concreting work also. Besides making an excellent Guild Room in the basement, the main supports of the Church are being renewed and strengthened. Our thanks to Messrs. Cleveley, Cole, Cooper, B. H. Currey, Graham, Melnyk, Pirie, Potter, Shaw, Roberts and C. Thompson.

Dime-a-Week Club

Mr. Robinson, the Treasurer of the Club reports that at the end of the first nine weeks of 1942, \$145 had been subscribed, and applied to the tax arrears. This is a most gratifying response. There are 142 members so far.

Choir

The choir held a social evening and practice at the home of Mrs. Smith recently. A most enjoyable evening resulted, and Mrs. W. S. Allison was chosen choir leader once again. Mr. Tout and Mr. F. Thompson undertook to make the necessary changes in the choir vestries so that all cassocks and surplices could be hung on rods in future. Special music is being practised for Easter Day.

Sanctuary Guild

The annual Sanctuary Guild Tea was held at the rectory on April 7th.

Sunday Schools

The Primary Sunday School (Mrs. Barrington, Supt.) are presenting the church with an oak pew. It is hoped this gift will be ready for Easter Day.

Holy Baptism

Donna Joan Lofts, March 8th; Dolores Anne Donnenworth, March 26th; Walter Russell Granfield, March 29th.

An Easter Meditation



It is probable that of all the hosts of Churchpeople who will make their communions at Easter, very few, if any, will doubt the fact of the Resurrection of Jesus Christ. Interpretations may vary, but assent to the fact will be readily given. It is equally probable that very many of those same people will pause as they sing some of the Easter hymns, crude in their language and archaic in their thought concerning the dead. It is one of the perplexities of the parish priest, that so many people, apparently sound in faith and teaching, "go to pieces" when the hand of Death touches one whom they love. As far as one may judge, their sorrow is "The sorrow of those without hope." They have never grasped the power of the Resurrection. It may be, therefore, that the following thoughts from a distinguished physician will prove helpful:

"It so happens that nearly every week I have to travel down to Brookwood, where there is a very great cemetery. I see there the earth covered with tombstones, labelled with the names of the deceased. Before I came to Brookwood, I pass a series of nursery gardens. There I see the earth covered with pieces of wood in rows, labelled with the names of the seeds planted beneath. Both the bodies and the seeds are sown in hope of a glorious resurrection.

"The little seed is put into the ground in confident expectation. The man who sows it never wants to see that seed again, and nothing would upset him more than if that seed came up again in a resurrection. 'That which thou sowest is not that body that shall be, but a bare grain, perchance of wheat or some other grain.'

"Is it not the same at Brookwood? The bodies that are sown there may be, and very frequently are, aged and withered and bereft of all natural beauty; they may be crippled and diseased, but whatever they are, they are but the seed. They are not that body that shall be, and if any man thinks otherwise, St. Paul says, 'Thou fool.'

"So that, comparing the nursery gardens with that great cemetery, we see in each label placed above the seed with the name of the seed on them, the idea being the same in both cases; but there is going to be a resurrection. How glorious it is, you have only to go down that line of rail in May or June to see. The bare earth is gone. The labels are all vanished, and there, covering the earth with many coloured starry splendour, are the flowers, the glorified bodies of these poor little seeds.

"Let us take in one hand a few seeds, in the other a glorious bunch of flowers that have sprung from those seeds; and then, perhaps, for the first time we shall be able to apprehend fully the difference between the body that is 'planted' and that glorious house from heaven with which God will clothe the immortal spirit on the Resurrection morning.

"I do not know any more glorious words in Scripture than the opening words in the beginning of II. Corinthians 5, 'For we KNOW.' 'We know that if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' Surely men and women with such a knowledge as this should walk the earth in a different fashion from those who know it not. They may well lift up their heads, for their redemption draweth nigh. 'WE KNOW'—a matter of assured, solid, quiet conviction and certainty, founded on the Divine Word. For all who believe the Revelation of God in Jesus Christ, the Resurrection of the dead is a fact, as certain as any so-called law of nature.

"The process of Resurrection seems to be this: that Christ is not only beautiful, but He beau-



tifies; He is not only glorious, but He glorifies; He is not only living, but He infuses new life into all who see Him. He changes them into His own likeness, from glory to glory. 'We shall be like Him, for we shall see Him as He is.' Then will be the apotheosis of humanity—Christus Consummator—that glorious phrase of which Bishop Westcott was so fond—Christ the Consummation of all will then raise us to the summit of humanity. For He is not only the effulgence of the Divine Glory and the express image of God's Person, but He is the Head of every creature, of all creation. We therefore who rise in His likeness shall then reach the utmost limit of glory to which the human race will ever be raised, 'the last of life, for which the first was made'—Christus Consummator—all things summed up in Christ."

O God! Thou art far other than men have dreamed and taught,
Unspoken in all language, unpictured in all thought.

Thou God art God—he only learns what
that great Name must be
Whose raptured heart within him glows be-
cause he walks with Thee.

Stilled by that wondrous Presence, that ten-
derest embrace,
The years of longing over, do we behold
Thy Face;
We seek no more than Thou hast given, we
ask no vision fair;
Thy Precious Blood has opened heaven, and
we have found Thee there.

O weary souls, draw near to Him; to you
I can but bring
One drop of that great Ocean, one blossom
of that Spring;
Sealed with His kiss, my lips are dumb, my
soul with awe is still;
Let him that is athirst but come and freely
drink his fill.

—GERHARDT TERSTEGEN.

—*The Calgary Diocesan Gazette.*



Comments Original and Otherwise

"Curate"

A CHRISTIAN STATESMAN

Speaking at the fifty-fifth annual dinner of the Church Club, New York, Lord Halifax said that "The deepest anxiety before the world today must be the future trend of thought in this 80,000,000 of virile people set in the middle of Europe, whose minds have been so cruelly and so dangerously debased." He then went on to say that there was one thing about which there could be no doubt, and that was that those who wish to save Germany from the pit into which she has fallen, must themselves have their feet set firmly on the rock. And that comes back always and everywhere to education. But he went on to point out that the smallest part of education is information. Man is essentially a spiritual being, and the deepest and truest function of education must be to make him aware of his relation to the power that is outside and greater than himself, and of the practical consequences that this awareness must carry with it in his daily life. The deepest crime that Hitler had committed was that he had debased the noblest qualities of youth—enthusiasm, self-sacrifice, devotion—to the low service of material ends. He concluded by pointing out that Hitler was served by his followers with an "almost religious fervour" and that to defeat him "our faith must burn with a flame as white as theirs."

THE BROTHERHOOD OF ST. ANDREW

The Bishop of Athabasca in his news letter says:

"There is an organization known as the Brotherhood of St. Andrew. Its most common criticism is its highest commendation—"It is too spiritual." It has two principles or rules of life:

1. To pray each day for the extension of Christ's Kingdom.
2. To make at least one earnest effort each week to lead some one nearer to Christ through His Church.

Will you follow these rules of Prayer and Service this Lent—and always? Let us be in earnest about this job; it demands our best and our all. Bring your neighbour to church—yes, this coming Sunday. Call for him. Be a St. Andrew. Try it."

Splendid! I have always thought that the Brotherhood of St. Andrew was the only really worth while men's organization in the Church. I could have wished that in his exhortation to his people, the bishop had quoted the whole Brotherhood pledge. It is not only bring your neighbour to church, it is to bring "someone nearer to Christ through His Church."

(Continued on page 6)

Some Lessons of the War

IV.—QUISLINGS

By Rev. Ebenezer Scott, M.A., B.D.

The Norwegian name of Quisling lends a comic relief to the tragic scene which the world presents today. There is a piquancy in its foreign, outlandish spelling and sound, when it is made into a regular English word. The initial letter of itself adds to the fun of it. "Q" is a letter which both the learned philologists and the practical spelling reformers tell us has no right to be in our alphabet at all. It is an interloper; it was unknown in Anglo-Saxon; it sneaked in later, and has never felt its place secure; it always puts the other letter "u" in front of it, to protect it. It is the "kweerest" letter (as the phonetic spelling would write it) that we have. It has been worth keeping, however, now that the "quisling" has appeared on the stage; we wanted as queer a name as possible for a queer character like him.

There has always been the tendency to make the most objectionable figures of history ridiculous as well. In the Miracle Plays of the Middle Ages, Judas Iscariot became more and more of a comic figure; and Judas Iscariot came a long way second to the devil himself.

As German aggression has brought to the surface the unquenchable love of freedom in the human heart, it has also held up to view its obverse side. The traitors will always be with us. Nothing has been more disconcerting to us than the number of sympathizers and active accomplices which Germany has found in the countries which she has overrun. The full mentality of the quislings — Norwegian, French, Dutch, and the rest — could be made the subject of an exhaustive study. How are we to account for them?

The least dishonourable, though deplorable, explanation is that there are those who believe in Nazism as the most efficient form of government. The opposite ideology of Bolshevism, with the dread of its inroads on the settled traditions of political and social and religious life, has provided a fruitful breeding-ground of quislings; while some of them are simply the products of the fear of Germany's huge military machine, and of the cowardice which fear begets. In some instances of this last kind, the comedy is turned into tragedy, as when Marshal Petain—the once noble protagonist of freedom—falls into the ranks of the quislings.

But the full, life-size figure of the quisling can only have written under it the name of traitor. Treachery is inherent in his character. Other motives may enter into it. The deep strain of avarice in Judas Iscariot, the father of all quislings, doubtless made him the more ready to commit the greatest betrayal of all time; the thirty pieces of silver in his hands sped his feet as he went out into the night to accomplish his unholy deed. Sheer greed, and vulgar ambition, and sordid self-seeking, and fear of what may have seemed at the moment to be the winning powers, may all have been ingredients in the composition of our modern quislings. But the one great lesson which we learn from these hateful teachers is, that in the best of causes there will always be traitors. Judas Iscariot found his way among our Lord's chosen twelve disciples, and Church and state alike in every age may consider themselves fortunate if the proportion never rises higher than one in twelve.

Christianity does not sketch any fanciful Utopia on this earth, in which the wicked designs of men will never obstruct the progress of the kingdom of heaven. There will always be the tares among the wheat. In all schemes of a new and better order we must leave room for the detection of treachery and conspiracy, and for force of some kind, powerful and effective enough to stamp them out.

The old verse of our National Anthem, which is usually omitted, might have been prophetically composed for the quislings of our own day:

"Confound their politics,
Frustate their knavish tricks."

Its doggerel suits them. It is a true instinct, when all is said, that leads us to make them figures of fun. The traitors, who somehow creep into the eternal citadel of truth, who lie in ambush behind that love of freedom whose dwelling is in the most sacred places of the human heart, are rightly met with ridicule as they scurry out of their holes, and they will always meet with an ignominious end, like hunted rats. We can afford to laugh at them; we are only echoing a laughter that is heard in heaven itself. It is written in the Book of Psalms,—“He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.”



Comments Original and Otherwise

(Continued from page 4)

THE RIGHT KIND OF PARISH CANVASS

In the Pro-Cathedral parish of Bethlehem, Pennsylvania, some 150 members took part in an every member canvass which resulted in more than 900 pledges being handed in not only for a contribution in money but also for an hour a week at least to be spent in worship in Church and another hour each week “in service for others in the community or through the organizations of the Church.”

WE MUST BUILD ON CERTAINTIES

Recently a Montreal paper published an article with the heading “Religious Certainty”. The concluding paragraph read in part as follows: “The beliefs on which men build their lives, if they be wise builders, must be much more than pious sentiments; there must be reality in them. No man with aching brain and bleeding heart, can live on the chaff of guesses; he needs the wheat of great and enduring certainties. We want a creed that we must believe because true for all men, in all places, and in all ages.

Some men live near to God, as my right arm Is near to me; and thus they walk about Mailed in full proof of faith, and bear a charm That mocks at fear, and bars the door on doubt And dares the impossible.

They are the men that build themselves upon the certainties of the Christian Gospel.”

Some of our daily papers are rendering splendid service on behalf of the Kingdom of God, by their weekly articles on the subject of religion.

MALVERN AND AFTER

That is the heading of an article that appeared in The Church Times (London) January 23rd. It dealt with a report of committee appointed by the Malvern Conference. The writer of the article begins by pointing out that “in the Mikado the Lord High Executioner excused his failure to carry out a sentence, by remarking that when the Mikado decreed the death of a certain person, then that person was as good as dead. The supporters of the Church occasionally suffer from a somewhat similar and equally

illusory line of reasoning. A problem appears. A conference is held. Speeches are made. Resolutions are carried. Everybody departs with a comfortable feeling that yet another job has been faithfully tackled. And in fact nothing is done. Any conference of any kind on any subject can call ‘spirits from the vasty deep’, but not even a Church Congress can ensure that they will come.”

The Conference at Malvern last year looked like yet another Conference on the old lines. Once more the representations of the Church would sit in judgment on the prince of this world. Once more they would condemn him. And once more he would elude the Lord High Executioner. But under the able leadership of the Archbishop of York this Conference showed a real determination that this time the matter should not end in talk. Certain sections of the report were referred to the consideration of a committee of industrialists, economists, and representatives of labour for further consideration and report. This report has now been received, but according to this article, the representatives of labour were not included in the committee that prepared it. No reason for the omission is given. I was particularly interested to see what the committee would have to say about the profit motive. Here is the paragraph from the article that deals with that question.

“The Report gives the arguments for and against the retention of the profit-motive, merely urging that it should be co-ordinated with the service motive (without suggestion how this is to be done), that in any particular enterprise it should be subservient to the economic security and full personal life of all concerned, and that it should allow adequate encouragement to initiative and ability.”

With conclusions such as those, I am sure every thoughtful person would be in complete accord. The difficulty is to get these principles worked out in practice.

The article from which I have been quoting concludes as follows:

“The Archbishop of York, in his introduction to the Report, calls for action now; but it cannot be said that, without a good deal more guidance than has hitherto been given, the ordinary Christian is equipped to match the deeds that must be done to the words that have been spoken.”

(Continued on page 9)

Overseas News

In February a message was received from Miss Grace Gibberd of our Honan Mission, China, via the Chinese International Broadcasting Station and the listening post at Ventura, California, which reads in part:—"Greetings to all. Complete recovery slight bombing injuries in October. Good Christmas in Hsincheng. New Year holiday Chengchow. Great progress in work."

From other messages received we conclude that all our missionaries in 'Free China' are safe and well and that Miss Sue Kelsey, R.N. of St. Paul's Hospital, Kweiteh, occupied China, is confined to the hospital courtyard, but that missionaries in occupied areas, though restricted, are being well-treated.

These are undoubtedly days of strain and danger in China, but also, reports indicate, days of great opportunity. Please do not fail to uphold these our representatives in prayer.

The Rev. Chas N. T. Palmer formerly of the Kangra Mission, India, returned from India late last year and is now at The Friary Cerne Abbas, Dorchester, Dorset, England, with The Society of Saint Francis. He writes "I . . . hope to continue my vocation here."

ON THE OLD FOUNDATIONS

Until the earthquake of 1905 a beautiful little church belonging to the Church Missionary Society Mission, stood on a small spur over-



Archdeacon and Mrs. Andrew, Mollie Searle, Greta Clark. Front Row: Miss K. Robbins (now in Canada) and Grace Gibberd, just before leaving for "Free China" in November, 1940.

looking the open country around Sidhpur, India. Thirty-four years the ruins have lain, a confusion of cut stones and broken pillar bases gradually being overgrown with moss.

In 1939 the Bishop of Lahore, in whose diocese our mission is, and the Rev. C. R. H. Wilkinson decided that the church must be rebuilt. A few Christian families lived in this district, and a catechist was working hard among promising enquirers, and people of an interesting type. Sidhpur was to become the centre of another village uplift project such as is being carried on successfully at Thanda and Chichian.

During his tour of the District of Kangra in 1941, the Bishop of Lahore was able to dedicate this little church, named after the first disciple, St. Andrew, which had indeed been built as a co-operative effort. The old church supplied the foundations and the stone; the Indian Government gave wood free from their forest; the Diocese of Lahore gave a grant; the Woman's Auxiliary (Canada) sent a sum, part of which will be used for furnishings; and other sums were raised locally.

"It now stands again as a witness to our Christian faith in a non-Christian land," writes Mr. Wilkinson, the symbol of the project to bring new hope and new life to the Indian villager.



MONEY

The first quarter of 1942 is over. Members of the Church should make certain that their contributions are made up to date and all parish treasurers should send the quarterly amount to the Synod office so that it may be forwarded to headquarters. Remember 1941.



St. Andrew's Church, Sidhpur, in the making.

Recent Sayings and Happenings

The first full year of the ten-year programme of the Presiding Bishop of the American Church, known as Forward in Service has now been completed, and reports received show real progress has been made in the way of recovering people who have been living in forgetfulness of God. Dr. Tucker is giving his people a great lead.

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The Most Rev. Derwyn T. Owen, Primate of all Canada, has been presented one of the first copies off the press of the Presiding Bishop's Lenten Book for 1942.

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Meeting in joint session for the first time in history, the Swedish Parliament and the Church Assembly of the Swedish Lutheran Church recently issued an appeal to the Swedish nation to reaffirm its love of freedom and to stand as one in support of Christian civilization.

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The Very Rev. James P. De Wolfe, dean of the Cathedral of St. John the Divine, New York, has been appointed Bishop of Long Island in succession to Bishop Stires who has resigned.

* * *

Dr. Temple at Tynemouth

For some months a number of Roman Catholics, Anglicans and Free Churchmen have been meeting in the borough of Tynemouth, under the name of the Towards a Christian Britain Group. They began with the study of the Ten Peace Points, and are now working on other outlines published by the Towards a Christian Britain Movement.

Last week the Archbishop of York was the chief speaker at one of a series of public meetings organized by the Group.

* * *

The congregation of the City Temple, London, of which Dr. Leslie Weatherhead is the minister, now worship in an Anglican Church, St. Sepulchre's, "almost in the shadow of St. Paul's" and on a recent Sunday the sermon was preached by Dr. Matthews, St. Paul's popular Dean.

* * *

A joint ordination plan is being worked out by committees representing the Episcopal and Presbyterian Churches in the United States. The Living Church editorially supports the scheme. But not so all its clerical correspondents. On the same page one such correspondent refers to the proposal as an "ecclesiastical monstrosity", while another thanks the editor for his splendid editorial.

* * *

Rev. Dr. Charles W. Sheerin has resigned as vice-president of the National Council of the American Church to become rector of Epiphany Church in Washington.

Dr. John R. Mott in retiring as chairman of the International Missionary Council. He was easily one of the greatest missionary leaders of his time.

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Representation of labour and of the principal Churches in Toronto met recently in the Labour Temple for the purpose of discussing questions of mutual interest.

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Preaching in St. Paul's on Christmas morning the Dean declared:

"When I say that Christ is the Heir of all things I do not mean that the Church, as it is, ought to be given control of the world. Far from it. The first and most urgent step towards the extension of Christ's domain is the renewal of Christ's Church."

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The people of Sussex, one of the shires of England nearest to Boulogne in occupied France, hold day and night intercession for courage and protection.

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Three Anglican churches on the highway from Mooretown, Corunna, to Courttright hold a joint Sunday School. A bus gathers the teachers and children and conveys them back to their homes. The plan is working out satisfactorily.

* * *

Bishop Reifsnyder who with other missionaries was forced to leave Japan told the Bishops of the American Church at a recent meeting:

"You need not worry about the Church in Japan. It is stronger now than our own Church was, at the close of the Revolutionary War. The Japanese Christians are making heavy sacrifices for their Church and the future is assured."

* * *

Diocese of Quebec

The Bishop who spent Lent in Vancouver, Calgary and Toronto returned home during April.

No Diocesan Synod will be held this year, if the Bishop acts on the recommendation of the Executive Committee of the diocese.

The war has deprived Bishop's College School of its headmaster. Major Crawford Grier has gone to take up his residence in Washington.

At the 99th Annual Meeting of the Church Society the state of the funds was reported to be in good condition, there being a quarter of a million in the diocesan pension fund, nearly half a million in the local endowment funds which were begun over half a century ago and encouraged by gifts from the late Robert Hamilton, and a million in Church Society Endowment Funds. The revenue from these funds, which was at the rate of four and a half per cent, has enabled many a scattered hamlet of the diocese of Quebec to receive the ministrations of the Church.

Comments Original and Otherwise

(Continued from page 6)

VERY REV. DEAN CRAIG ON LEAVE OF ABSENCE

It was with a sense of very keen regret that I read in a daily paper that Dean Craig of Kingston had taken an extended leave of absence on account of his health. I have known Dean Craig since his ordination. For four years I had him as a co-worker. During that time I never heard him preach a sermon that could be described as below standard. As you listened to him you could not escape the conviction that he was a man with a definite message, and that he was determined to get that message across to his hearers. Dr. Craig is easily one of our greatest preachers. Better than that. He is a great Christian, a man who makes his priestly office the beginning, middle, and end of all his undertakings. Let us hope that he yet has many years of usefulness before him.

JAPANESE MINISTER KATO

A few years ago when Mr. Kato came to Ottawa as Japanese Minister I received a letter telling me that his wife had been receiving instruction preparatory to being confirmed before they left London. I at once called and arrangement was made for continuing that instruction. Mr. Kato had already joined the Presbyterian Church. When the time came for his wife to be confirmed he decided to be confirmed also, so that they might worship together. I have never known more likeable people, a feeling which was generally shared in the city where they lived. About two years ago they were moved elsewhere. Recently it was reported that he had fallen accidentally out of the window of his apartment in the city of Paris and was killed. But people do not often fall accidentally out of apartment house windows. I cannot help wondering whether the fall may not have resulted from mental distress at some of his country's recent performances.

FORWARD DAY BY DAY

(Monthly Selection)

And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

—St. Mark 1: 12, 13.

We have been thinking of temptation, that is, whatever makes it difficult for us to go straight. Now let us think of "tempted of the devil".

The evil one! Our Lord was assailed by Satan. Holy Scripture gives the awful spirit of evil many names — "Lucifer", "that old Serpent", "The Prince of this World", "Prince of the Power of the Air". One of his cleverest tricks of recent years has been to make people believe he does not exist. Again, he is sometimes depicted as a comic figure, to be laughed at, and his name, and particularly his dwelling-place, used as convenient and striking swear words!

There is nothing funny about him. He is a great and awful spirit. He is the great hater. He hates Jesus Christ. He hates human beings. He hates me. He desires the worst for me. He

will ruin me, if he can. He is out to do that, if he can. He tempts us all. If our Lord was tempted, can I expect to escape?

Yes. Though Satan is strong, clever and desperate, he has met One stronger than himself—the One who conquered him in the wilderness. In that great conquest I share today! Fear not! Lay hold on the power of Christ the Conqueror.

It is interesting to know that this little booklet of daily Bible and inspirational readings has now passed the 14,000,000 mark with 16,000 being used in Canada and is still on the increase. A companion book *Prayers New and Old* has reached 224,000.

THE RESIGNATION OF THE ARCHBISHOP OF CANTERBURY

Arthur Porritt, special writer in the Baptist Times, London, England, comments as follows: "In days gone by, even within my own memory, Nonconformists had no reason to concern themselves with the comings and goings of Archbishops. And Archbishops knew nothing of Nonconformists. Archbishop Tait heard of our existence, perhaps. Archbishop Benson ignored us. Archbishop Temple trampled past us unconcernedly. Then came Archbishop Randall Davidson, initiating a quite new relationship with Free Churchmen. I think that certain Nonconformists almost forgot their Free Churchmanship when the doors of Lambeth Palace were thrown open to them. Archbishop Gordon Lang has striven to understand and work with Nonconformists. He was very proud, I believe, to be able to say in his addresses that he was speaking not only for the Church of England but also for other great religious bodies in the land. No Archbishop had been able to make that claim since 1662."

PRIME MINISTER CHURCHILL

As I listened to the Prime Minister's radio address on Sunday, February 15th, I thought I detected a note of weariness and impatience. I was not surprised. When one remembers that his was the only voice that sought to rouse his countrymen from their indifference toward the growing German menace, and that it was their refusal to listen to his words of warning that was responsible for the unprepared condition of the country when Germany attacked, it must be very difficult for him to avoid a feeling of resentment when these same people now try to put the blame on his shoulders because lack of equipment makes it impossible for the fighting forces of the country to meet every attack that may be made upon the distant parts of the Empire.

BETTER RAP THE JAPS

As I read the report of the discussion between the Canadian Prime Minister and the leader of the Opposition on Bruce Hutchison's new book, I could not help thinking that the feeling in the country would be very general and very emphatic, that they should stop rapping at each other, and intensify their raps at the enemy at our gates. This is no time for petty squabbling up on Parliament Hill. (Continued on page 15)



APRIL

1. Wednesday before Easter.
 2. Thursday before Easter.
 3. **Good Friday.**
Richard, Bishop of Chichester, 1253.
 4. Easter Even.
- Ambrose, Bishop of Milan, Doctor, 397.
5. **Easter Day.**
 6. Monday in Easter Week.
 7. Tuesday in Easter Week.
 12. FIRST SUNDAY AFTER EASTER.
 19. SECOND SUNDAY AFTER EASTER.
Alphege, Archbishop of Canterbury, Martyr, 1012.
 21. Anselm, Archbishop of Canterbury, 1109.
 23. St. George, Martyr, circ. 303.
 25. **St. Mark, Evangelist and Martyr.**
 26. THIRD SUNDAY AFTER EASTER.

A LITTLE BOY GOES TO CHURCH

By Cecil B. DeMille

Bacon wrote that he would sooner believe all the fables of antiquity "than that this universal frame is without a mind."

Born and raised a Christian he could not really accept the existence of a Supreme Being until his own powers of observation and intelligence had "confirmed" it.

He was like many of the rest of us. Though brought up in religion since earliest childhood, we actually lack conviction about the supernatural verities until something happens to awaken our higher perceptive faculties, or perhaps our spiritual receptivity.

In Bacon's case, logic was the catalytic agent; in mine it was a far simpler thing—an experience surprisingly trivial in itself, which made upon me a sudden, deep and everlasting impression. It happened when I was seven years old.

It was a week day, and my parents had bundled me off alone to a Service in Christ's Church, Pompton, New Jersey. Unhappily, the prospect of attending this Service did not delight me. Despite the careful religious training I'd received from both parents since baptism in infancy, I was not at all "sold" on religion, and regarded the practice of it as a routine, inescapable and faintly dismal matter, something like going to school, or washing thoroughly behind the ears.

But this Service turned out to be unlike any that I had ever attended before. From the very beginning it was different, for I found that I was to be the only person to witness it.

The clergyman, a huge, red-bearded man, came out in the chancel and glanced at his "congregation". For an instant my hopes rose. He'd probably call the whole thing off right there.

What would be the sense of reading the whole Service just for one boy?

But the clergyman didn't call anything off. He read the Service from beginning to end. He didn't appear to care whether there was a congregation in the pews or not. He seemed just as deliberate, just as devout, just as sincere as if this were a Sunday Service, with the Church filled to the rafters.

Why?

It was puzzling, but impressive. And making myself as small as possible, I watched and listened. Somehow, as I recall it now, I was embarrassed—almost as if I had caught a man talking earnestly out loud to himself; but it wasn't that, either. The scene before me was weightier than that. I felt, without knowing it, I suppose, like an intruder upon a mystic communion, for God was real to that clergyman, and the clergyman was making God real to me. I recognized great gravity in the proceedings, and read the responses with more sincerity than skill.

The moment for passing the plate must have been a difficult one for the clergyman, but he met it with delicacy. Not knowing whether this little boy had a penny, or would wish to sacrifice it if he had, the clergyman came down, laid the plate at the end of the first pew, and left it there. In it, the little boy deposited his only nickel. And he went out of the Church with a conviction that Christianity was real.

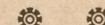
By such seemingly small things can the minds and hearts of children be indelibly impressed. For I date my inner baptism from that day, when a man of God, whose name I never knew, kindled my belief by the shining light of his own.

—Article Reprinted from the
"The Los Angeles Churchman".



FOR JAPANESE CHRISTIANS

"Almighty God, by whose Spirit we are all baptized into one body, where all are members one of another; grant that in these days of war the bonds which unite us to our fellow Christians in Japan may not be broken. Though in the sight of the world they be our enemies, let not distress nor tribulation separate us from the love of Christ in which friend and foe have equal share, and through which we look beyond the darkness of the hour to a brighter day. Grant this, O Father, for the sake of Jesus Christ our Saviour.—Amen."



HYMN IN WAR TIME

O Lord of air and land and sea
Guard Thou our sons who fight for Thee;
Give them the courage to endure
And hearts whose aims are high and pure.
If pain and anguish come their way
Be thou their Comforter and Stay;
Enfold the dying to Thy breast
And grant them Thine eternal rest.
Give us the faith which conquers pain
And counts no sacrifice as vain,
Which late or soon will win from Thee
Man's righteous peace through victory.

—Frederick George Scott.

Quebec, Dec. 19, 1941.



One Communion and Fellowship

the ranks of those who strove to maintain that fellowship here below to that closer fellowship with the Captain of Our Salvation and all the Saints of the Church triumphant.

Miss Taylor wrote consistently amidst many handicaps but always manifested a cheerful spirit, even during the past two years during which she was partially paralyzed as the result of a fall. Largely self-educated, she acquired an intimate knowledge of the Church's history and teaching and was always a devout and loyal Churchwoman.

"We bless thy holy Name for all thy servants departed this life in thy faith and fear."



The Compassion of Our Lord

By E. R. James

Mary stood without at the sepulchre weeping. Jesus saith unto her: Mary.

—St. John 20: 11, 16.

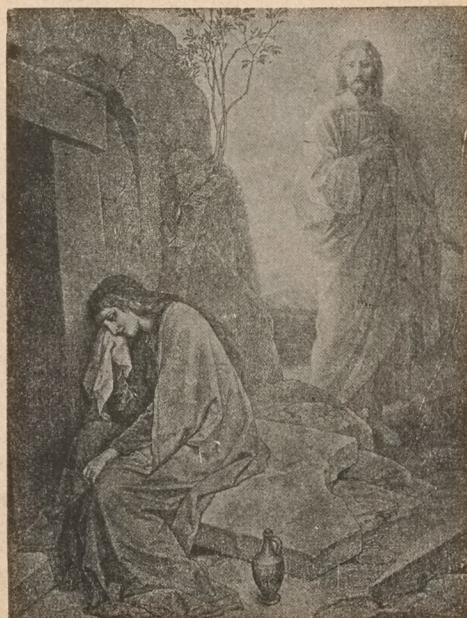
"He that hath seen Me hath seen the Father," said our Lord. "Lord, show us the Father," was the immediate request. In this beautiful story our Lord shows us the Father's character as He comforts the bereaved Mary. She stands at the sepulchre weeping, wailing. Why? She is the woman out of whom the Lord had cast seven devils. He had broken the bonds of her evil habits. But more than that. She was not left alone. She was received into the fellowship of that small band of women "who ministered unto Him of their substance." They welcomed her into their company. There was no scornful look or patronage. They received her as one of themselves. Truly they were holy women.

But now He is dead. That small band of women would be soon going back to their homes. She would be alone. That was the horror that preyed upon her mind all that Sabbath Day. Would the seven devils return and her last state be worse than the first? No wonder she was wailing, uttering heart broken sobs.

A shadow falls and she, looking up through tear dimmed eyes, sees a man standing in working dress. It is the gardener. Surely he will know where they have laid Him. No explanation on her part. Her mind is so full of her loss that she takes for granted that he knows why she is weeping. Then falls upon her ears the word:—"Mary." "He calls His own sheep by name and they know His voice." It is the old tone of intimacy. Immediately she cries:—"Rabonni, my Master;" and seeks to grasp His feet in humble devotion. It is the Lord full of compassion for her sorrow. "He is the same yesterday, today and for ever." Death has no power to take from Him the heart of compassion.

Every month since January 1926, except for a few during 1942, on this page there has appeared an article on "One Communion and Fellowship" from the pen of Annie E. Taylor. Now she has been promoted from

Have you noticed how naturally she accepts the fact of His resurrection? His standing there does not surprise her. Her woman's instinct told her it must be so. Her Lord had broken her bonds of evil habits. He had cast out of her seven devils. Surely He could break the bonds of death? "It was not possible that He should be holden of death." "I lay down my life of myself. I have power to lay it down and I have power to take it again." "He trusted in God." With His dying breath He cried:—"Father, into thy hands I commend my Spirit."



The Father did not forsake Him. On the third day the Spirit of the Father entered into that cold, dead Body and filled it with divine life and energy. God's Spirit entered into the Body and transfigured it and it passed through the tomb into a new life of activity and strength. "I am He that liveth and was dead, and, behold, I am alive for evermore."

Our Lord deals with the individual—MARY. Later in the day—SIMON PETER. Personal contact with the individual. That is always God's way and principle. He values human liberty and personality. One by one He calls us. Each child is dear to Him. It is a fundamental truth of Christianity that God deals with the individual personally. "Behold, I stand at the door and knock. If any man will open unto Me I will come in and sup with him."

Yet we must not forget the other and equally important part of the truth. The same Lord that evening revealed Himself to the assembled Apostles in the upper room. The individual is important. Yes. But the family of God is important also. The individual cannot live by himself alone. He needs the family love and fellowship; the family needs him. He has a contribution to make to the family and the family to him. If he stays out of the family circle both are poorer. "No man liveth unto himself."

What is the value of this story to us? Have you discovered the divine energy giving you power to overcome sin and that evil habit. "Christ liveth in me." To your joy you have discovered that the power of evil habit is broken; the evil desire has lost its attraction for you. This is the proof to your soul of the resurrection of the Lord Jesus. "I live, yet not I, but Christ liveth in me." This is your personal experience and proof of His resurrection.

Yet there is something more in the story. On some day of sorrow when you look upon the face of your dead you will weep. It is good for you to weep. Yet you must not weep as those without hope. It may be in that hour of sorrow you also will find Him standing by your side because you have followed Him faithfully. He will call you by your Christian name. Your eyes will be opened to behold the risen, glorified Lord, full of compassion, drawing near to comfort you. Like Mary of old you will cry:—"Rabboni, my Master, my Lord and my God."

CHRIST IS RISEN INDEED



FELLOWSHIP OF THE WEST

In February the Montreal Fellowship of the West held a farewell gathering for the Rev. John B. Owen, who was leaving for Goodwin, Alberta to replace the Rev. B. J. Thorpe.

After supper the Bishop commissioned John at a most impressive Service held in the Cathedral Chapel. During the Service prayers were offered for God's blessing upon the other worker of the Fellowship the Rev. Selwyn T. Willis and his work at Ft. St. John.

POSSIBILITIES ON THE SPIRITUAL PLANE

By Archdeacon F. W. Neve, D.D.

If the Christian Church is to regain its ancient power and its honourable position among men, it must persistently proclaim the supremacy of Christ over all forms of human authority as King of kings and Lord of lords. Moreover it must also proclaim that the Kingdom of God is supreme above every form of nationalism, or imperialism, no matter how great and far-reaching they may be. The authority of Christ is supreme because He is God as well as man, and He derives His authority and power from a higher source than can be found anywhere in the world. The same can be said of the Kingdom of God, it is not governed or controlled by any earthly ruler, and its authority extends to all mankind. It is necessary to proclaim constantly these fundamental truths since the peace and happiness of mankind depend upon their acceptance.

Christ's Mighty Works

Christ constantly claimed that the mighty works which He did were derived from His union with the Father, that is from a higher plane than the merely physical. Thus we find in the 14th chapter of St. John, 10th verse, this saying of our Lord:—"Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake." These words are followed by a very remarkable statement:—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

The Christian Life Supernatural

This shows that the Christian life is a supernatural one since it is not limited to the physical plane, but has access through our Lord Jesus Christ to the higher, or spiritual plane. It thus comes not only into communion with God, but receives from Him power to do that which would otherwise be impossible. It is obvious that when the human is linked with the divine a far larger range of possibilities is opened up than belong to the merely human. We are living in an age when a vast amount of time and talent have been applied to searching out the possibilities of the human mind in relation to the physical universe, and more especially to the world in which we live. But we have reached the point when we find that this is not enough, as we have liberated forces that we do not know how to control, because they can be used by men to promote their own selfish ends, and thus bring about the destruction of civilization.

Faith in Nature and Faith in God

Man's power on the physical plane has been increased in many cases far more than a thousandfold. What is urgently needed is a corresponding effort on the part of Christian thinkers to turn their attention to the far greater possibilities yet to be discovered on the spiritual

plane. It has recently been said that the possibilities opening up in a particular branch of physical research "stagger the imagination." But on the spiritual plane we are given the opportunity of access to God which implies union with Him, through our Lord Jesus Christ, and as has already been said the possibilities involved in such a union far surpass those inherent in human nature alone. Christ has Himself stated, as quoted above, what some of those possibilities are. (St. John 14: 12.)

The Thousandfold in Nature and Grace

When I first started the Order of the Thousandfold, I was accustomed to meet with the criticism that it involved an impossibility. I do not find, however, that people generally exhibit any such criticism with regard to the claims of Natural Science, even though we are told on good authority that it is busily engaged in investigating "possibilities which stagger the imagination". There are promises of Christ which stagger the imagination, and He doubtless gave these promises in order to point the way towards the realization of the Kingdom of God. Christians have staggered at these promises and have turned aside, not having faith even as a grain of mustard seed, which, if they had had, might have encouraged and inspired them simply to take Christ at His word, instead of looking upon the promises as impossible.

Union with God

If, as St. Paul says our life as Christians "is hid with Christ in God," then it is a supernatural life, and as such has possibilities such as we do not even dream of at present. We are witnesses of a Dying Age. If it is to have a new birth and a future worth hoping and working for, Christians will have to make clearly manifest to the world that they have something divine in their nature as well as human, and by virtue of their union with God they have access to a power which is capable of transforming human conditions so that the catastrophe which we are now passing through can never happen again. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Romans 8: 19. Just as Nature waits through the long winter for the spring to reveal the glory and beauty which lie dormant, so creation awaits the time when the sons of God shall reveal themselves in their true character as made in the image of God.

Aspiration

Out of my nature's deep
There surges up within
A power that can no longer sleep,
A great work to begin.
Linked with the power divine,
My mind and will shall give
That which is only partly mine,
That I may really live.
The real life must express
All that there is in me,
The human and divine, no less,
No matter what it be.
I trust His work of grace
To train each power of mine,
That in my labour men may see
Something of the divine.

So shall my time be spent
In working out His will,
Each deed of mine completely meant
His purpose to fulfill.
(Reprinted from Southern Churchman)



THINGS LEFT UNDONE NOW CANNOT BE DONE

English Vicar Is Quoted as Enumerating Consequences of Neglect

To the Editor of The Globe and Mail: An English vicar, writing to his people a year ago, among other things, said the following:

We have been a pleasure-loving people, dishonouring God's Day. Now the sea shores are barred. No picknicking or bathing.

We have preferred motor travel to church-going. Now there is a shortage of motor fuel.

We have ignored the ringing of church bells calling us to worship. Now the bells cannot ring except to warn of invasion.

We have left the churches empty. Now they are in ruins.

We would not listen to the way of peace. Now we are forced to listen to the way of war.

The money we would not give to the Lord's work now is taken in taxes and higher prices.

The food for which we neglected to thank God now is unobtainable.

The service we refused to give to God now is conscripted for the country.

Lives we refused to live under God's control now are under the nation's control.

Nights we would not spend "watching unto prayer" now we spend in anxious air raid precautions.

Is not time we checked up on this thing here, too? Or must it take bombs to awaken us?

—GEORGE BLACK.

Toronto.



C. O. E. L. 100,000

The Church of England Laymen's One Thousand Club commenced a year ago in the Church of the Resurrection, Toronto, has been very successful. The primate, as Bishop of Toronto wrote to the Rector, Rev. G. S. Scovell, in part as follows:

"I should like here to express the hope that what you have done among the men of your Parish for the cause of missions may be seriously considered in the Parishes of the Diocese of Toronto. In the case of the women of the Church we have the Woman's Auxiliary which constantly keeps before its constituency the great call of missionary endeavour in Canada and elsewhere. I am confident that among the men of our Church there would be a similar interest in and service for that same cause if it were better known."

"I believe the method of the C.O.E.L. 100,000 Club is a good one, and I hope that others beyond your Parish will give it serious consideration in this year 1942."

Mr. H. G. Simpson the originator and organizer has offered any assistance that may be required in organizing other branches.

Home Horizons

By Charity Mauger



Both of us, Brigid as well as myself, have been ill. Indeed it was Brigid who started it, by adding a cold to a chest already infected, and finding herself a walking pneumonia case. After a week with Brigid in bed, and three other persons in the house to be cared for, a stern-eyed neighbour, who had in the long ago been a nurse under a Sisters' Order in the old land, forcibly inserted a thermometer into my unwilling mouth, and later said triumphantly, "103". And so to bed!

This part of the story is not out of the way at this season of this winter. In the city the hospital is the natural solution. In our case a trained nurse was available, and that settled the nursing problem. The nursing neighbour took on our kitchen as a matter of course, and with great energy and comforting results. Our male neighbour across the way took on our furnace and fires. Neighbours came, bringing food, and insisted on doing a turn with mop and duster before leaving. Jellied soup of incredible strength and goodness arrived from the more distant neighbours; new-laid eggs and jam from still others. Thus were we, comparative newcomers in a community which had no particular reason for interest in us, tided over our crisis. There are few winter deliveries but the grocer came on foot late at night, and the butcher sent a message that we might call on him at any time.

We are placed under an enormous debt of gratitude, but are under no illusions as to how it should be rendered. We have been set an example which we can only try to emulate. "You can do without many things, but not without neighbours", is the pronouncement of our nursing neighbour, and it is a truism which we are digesting with the keenest enjoyment, and hoping some day to prove in our turn.

* * *

Homely Hints

The editor of Church Messenger has sent along a copy of the Parish Magazine of St. Thomas' Church, Westminster Bridge Road, London, which has two Weekday Pages for Women with Homes. We have a suspicion that the editor of Church Messenger thinks we might gather some useful and womanly ideas from these pages, and perhaps emulate their homely hints. Every item is interesting, indeed, and the first reaction is wonderment that so many contributors can be goaded, or coaxed, into sending in helpful suggestions, for every item is signed.

We are told by Miss Ffolliott how one can wash up the dinner dishes without hot water, by rubbing them over with a soft soapy cloth and rinsing off in cold water; Mrs. Tackle explains how to fold the clothes properly; Mrs. Sacre says that dry pipeclay is a sure cure for



warts; and so on. In the cooking suggestions a Sussex Pudding of suet crust, cooked as a roly poly with bits of bacon and onions sounds very good, and there is a suggestion that a large glass marble in the porridge pot will keep it stirred.

Every one of those hints is worthwhile, and in like order some which would be more nearly applicable to Canadian life would be genuinely helpful. Would that parochial women, in various provinces, would contribute their original findings. Likewise, personally we have often found that necessity often produces some new shortcut. We also have a copy of Household Hints by the Homemaker which seems to include just about everything one could wish to know from which excerpts could be reproduced if desired.

* * *

But Not Hints Alone

BUT—while we admit the importance of all things pertaining to the home and its management, we must proclaim our faith and belief that women's thoughts and activities must go beyond that sphere, and home horizons must be boundless. We would feel that a page devoted to the humdrum of homemaking, in its mechanical sense, would be in this day and age a retrogressive step. Withal the emergence of women into uniform, and into public places, there is an uncertainty about women's status that is in part the fault of women for being ignorant, and in part the fault of women for being indifferent. Even if we dislike ambition in women's world outside the home, we can at least recognize that each one of us has some duty there.

My mind wanders into known localities in rural Canada, and in the smaller centres. The women of the Church and of the Women's Institutes seem most comprehensively to typify our thinking women. Women in British Columbia, in Saskatchewan, in Ontario, in New Brunswick have been lived among, and it does not seem likely that the other provinces are so different, except in the case of French Canadian women, whose lives are planned on a different pattern. These women run their homes with intelligence, and still have some to spare for a bit of community housekeeping. They may only be contributing the work of their hands—which is no small contribution—in war service, but many of them are studying past mistakes and future possibilities, and will be ready when the call comes, surely, for postwar renovating.

The younger women of the large cities are in many ways a class in themselves. Many of them are university trained, capable, eager, often members of various organizations for work and study, but not always happily bridging their theories with their practical experiments. Two

most capable young women of this type in recent conversation, expressed the opinion that wherever there were children in the home the great and outstanding obligation lay there. Which seems sound reasoning.

At a recent big military display, when the smart detachments of uniformed women did their part, a woman was heard to murmur to her companion, "That's one of the saddest sights I ever saw." Naturally she wasn't referring to appearance or performance, both remarkably fine. Older women and urban women might remove the cause for the sense of foreboding expressed by the sympathetic onlooker at the military display.

We feel so strongly that the women of our Church in the small places, and the quiet places, can get the clear vision of the future, if they will keep their minds and eyes and hearts open. And if they will only realize their importance and their responsibility. If they will give some thought both to the tremendous import of the appointment of the new Archbishop of Canterbury, as well as to the skillful improvisation of honey and corn syrup, and drippings, into the daily menu. Both matter to our future world.

* * *

Each Worker Even as You and I

We went to a large Red Cross meeting recently, not an annual meeting which of necessity must be general, but an executive meeting of a body responsible for a fair percentage of the monies and supplies produced by the Canadian Red Cross Society. As always, the reaction,

as report after report was heard and discussed and decisions arrived at, was regret that many of the critics, who speak from such abysmal ignorance, could not be present, if these would listen in the right spirit and were capable, which is so often doubtful, of taking in the information.

The point is that the men and women making up that executive are members and workers in local branches, as are all other interested workers. Their increased responsibility has, perhaps, made those sent to the executive study more carefully matters of constitution, and the conferences naturally bring a broader understanding of the work, as a whole, and the relations of one part to another. Each may have an opinion, and it is only after the expression of these that a consensus decides the issue.

At this particular meeting a woman, who in no way looked the part, reported on a woman's warehouse, that is a huge warehouse staffed by volunteer women workers. It was functioning successfully, yet it had come into being within the past two years, and its business had to be inaugurated from the ground up. Two letters appended to this report were unsolicited testimonials, one from an experienced warehouseman, the other from the Fire Inspector who had been much impressed with the strict adherence to regulations.

The casual critic before giving tongue would do well to pause and ask the pointed personal question: "Do I really know as much about this matter as I think I do?"



Comments Original and Otherwise

(Continued from page 9)

SIXTY MILLION UNCHURCHED PEOPLE

Not long ago the Presiding Bishop of the American Church said there were that many unchurched people in the United States. Recently when on a short stay in an American city I had an opportunity of seeing something of what the Presiding Bishop had in his mind. There were probably about one hundred people in the hotel. When Sunday morning came about a half dozen women attended public worship. So far as I could notice none of the men did so. The church I attended was at least two-thirds empty. Very few men were present. Later in the day a fellow guest with whom I got into conversation, remarked with a smile, "I was glad to get a good report of you this morning." By that he meant that his wife had seen me in church. This led to a talk about church going and religion generally. He was a newspaper man. In that capacity he had learned a good deal about the shortcomings of professed Christians, and according to his story he had had some rather unfortunate clerical experiences. In the latter connection I quoted the saying of the late Dr. Paterson Smyth that the reason we had not better clergymen was that we only had

the laity to select from. After a friendly expression of opinion I gave him a copy of Bishop Carey's "The Search for God". I thought that more useful than anything I could say.

As we parted he looked me in the face and said: "I am well over 60 years of age. All my adult life I have been coming into contact with church-going people. Never before did any one even remotely hint that it was a matter of any importance whether I went to church or not." He left me to draw my own conclusion.

WAKE UP, BROTHERS

For several years the Editorial Department of G.B.R.E. has been sending complimentary copies of The Church Messenger to every Anglican clergyman in Canada. The other day I had a letter in which the writer said that he had been attending a summer school for clergy, and that some of the men in attendance had asked him where the paper came from. "They were all agreed," he wrote, "that The Church Messenger was the best of the lot." Of course I agree, but we want action as well as verbal approval. We want to get Church Messenger into the homes of our people. Only so can it fulfil its object. Yes, wake up, brothers!

The clergyman who wrote the letter said that he made a gift of the paper to every family in his congregation. (Continued on page 17)

One Hundred Years Ago

Quebec: The Bishop attended the Cathedral for the first time after his illness April 24th, 1842.

Quebec Religious Census: Church of England 4000, Church of Rome 24,000, Church of Scotland 1700, British Wesleyan Methodists 800, out of a total population of 32,000. There were 20,000 in 1825.

Quebec Ordination: At the Cathedral on 5 Mar. 1842: to the Priesthood, the Rev. Jas. Jones of Stanbridge.

New Churches in Quebec District (being built or about to be built): At **Bourg Louis**, a 2nd church at **Frampton**, at Riviere du Loup, at Grosse Isle Quarantine Station, also at Cape Cove and Sandy Beach in **Gaspé**, and at Kingsey and Durham.

Bishop's College School: The classical and commercial school to be opened in connection with Bishop's College, Lennoxville, will have 20 pupils. Mr. Chapman, A.B., of Cambridge, recently Assistant in the Quebec Classical School, has proceeded to Lennoxville to take charge of the school. ("The Church" of May 1842.)

Stoneham, Co. Quebec: The Bishop forwarded to the Gov.-General, the petition of the Rev. H. D. Sewell, Missionary, and R. Woods and H. Farre, Wardens, of Stoneham, asking for lands from the (Clergy) Reserved Lots of the townships of Tewkesbury and Stoneham for the endowment of the church which has been erected by great exertion, 4 April 1842: and on 23rd April forwarded Mr. Sewell's application to the S.P.G. for a grant in aid of erecting the church. The Gov.-General replied that the recent Clergy Reserve Act gave him no power to dispose of these lands. (Public Archives.)

Aylmer: The congregation are engaged in the erection of a church and have bound themselves, for 3 years, to pay £100 annually to the clergyman in addition to his missionary allowance. I have to seek the Society's confirmation of the appointment of the Rev. J. Johnston (now Minister of M— in the Diocese of Toronto) to the new mission of Hull, Aylmer (where he will reside) and settlements in the rear. The appointment will be very acceptable: 23 April, 1842. The Bishop to S.P.G.

Aylmer: The Rev. Mr. Johnston of March, who is about to be our resident Episcopalian Clergyman, will perform divine Service at Hull in the morning, and at Aylmer, in the Council Hall, in the afternoon, every Sabbath day until the church is built. Ottawa Advocate, 3 May, 1842—"The Church".

New Churches in Montreal District were reported (in spring of 1842) at Sorel and St. John (present churches to be replaced): at Sher-
rington and at Longueil (the Rev. F. Broome in conjunction with the Rev. M. Willoughby raised the means to set the erection of this church on foot), at La Colle, Hemmingford, Kildare and Vaudreuil (churches either erected or to be built).

Ottawa: The Church Temporalities Act having passed, the Vestry meeting of Christ

Church, Bytown was held on Easter Monday, 28th March, in accordance with the terms of the Statute, and published in "The Church", of 23 April, 1842. Other Vestries, organized according to Statute, were held at St. James' Toronto and St. Paul's, Woodstock.

University of King's College: The Cornerstone was laid April 23rd, 1842, by Sir Charles Bagot, Gov.-General and Chancellor. King's College was endowed by the munificence of George IV, the influence of Sir P. Maitland, Lieut-Governor, and the exertions of John Strachan, then Archdeacon of York. (From the inscription on the cornerstone.) The President of the University, the Bishop of Toronto, who read the address, said "This auspicious day, long anxiously looked for, has at length arrived — a day never to be forgotten in the history of Canada." The education which the youth were to enjoy in the university was defined as being Religious, Learned and Scientific.

The Procession (a "countless array") moved up through the budding plantations of the College Avenue—a long and glittering line—to the University Grounds and so important was the event that "The Church" (25 April) devoted six columns to its description, reprinting the Latin and Greek speeches, inscriptions and verses in both original and translated form. (The May 7th issue devoted ten columns to the speeches delivered on the occasion of the formation of the Diocesan Church Society.)

Church Society: The Bishop called a meeting for 28th April, 1842, at Toronto, to constitute The Church Society of the Diocese of Toronto. The Hon. John Beverley Robinson, Chief Justice, offered his services to the Bishop to enable him to carry out the proposal.

Toronto Church Society was formed 28 April, 1842, for purpose of promoting Christian knowledge, the propagation of the Gospel amongst Indians and settlers, the pensioning of clergymen and their dependents, the education of candidates for the ministry, the promotion of Sunday Schools and Parochial Schools, the temporal support of the Church and its ministers and the care of its resources: the Society to act in cordial union with S.P.C.K. and S.P.G.

The Bishops and Clergy, after having performed Divine Service in St. James' Cathedral, proceeded to the City Hall where a numerous, influential and most respectable gathering were present and officers were elected. The membership fee was fixed at one pound 5 shillings a year. The business to be managed by a Central Board of 12 of the clergy and 12 of the laity. 24 Resolutions were passed and the meeting closed at 8 p.m.

A Lay Committee was formed to raise endowment funds, to build churches and parsonages, to insure them and generally to support missionary work. "The day was a signal epoch in the annals of the Church. It is devoutly to be hoped that the pious excitement of Thursday last may not be suffered to grow cold"—from "The Church" of 30 April, 1842.

Ordination — Toronto: Priests — the Rev. Thos. Earle Welby of Sandwich; Geo. Mortimer Armstrong of Louth; Hannibal Mulkins of Pakenham and Fitzroy; Jno. McIntyre of Orillia. Deacons — Wm. Stewart Darling (to go to Mono) and Alex. Sanson. ("The Church".)

Holland Landing: A meeting was held at Fraser's Hotel 25th April, 1842, to erect a church in this rising village on the site given by the Chief Justice (J. B. Robinson) Committee: B. Thorne, W. Laughton and E. Morton, Esquires, and Messrs. Wilcocks and Barry. (from "The Church".)

Port Dalhousie: The new church begun 23 September, 1840, was opened 11th April in the mission of the Rev. G. M. Armstrong of Louth near Port Dalhousie, the Rev. A. E. Atkinson of St. Catharines being the preacher. ("The Church" of 23 April, 1842.)

N. Gwillimbury: 18 members of his flock offered to the Rev. J. Gibson a bushel of wheat apiece as a mark of their gratitude for his exertions to promote their future welfare. 11th March, 1842. ("The Church".)



Comments Original and Otherwise

(Continued from page 15)

THE HOUR OF COUNTER ATTACK

That is the subject of an appeal by the Presiding Bishop of the American Church to the approaching General Convention. "One or two hundred years from now," says Bishop Tucker, "when the history of our age is being written, I believe the first 40 years of this century will be put down as one of the dark ages of human history." And his appeal is for an earnest effort to do something during the next ten years to bring the influence of Jesus Christ to bear upon the world so as to change the current.

"The Church must go forward, must fulfil the mission of our Lord Jesus Christ, and bear witness that Christ is Lord and Saviour. God still works miracles, and we need such miracles today if human society is to be saved."

The Living Church in an editorial comment on this appeal says:

"Christianity is being subjected today to attacks on a truly vast scale. The forces of paganism are everywhere pressing upon her, but the greatest danger to the Church is not from without but from her own 'fifth columnists' within."

"Perhaps the greatest menace to Christianity in this country is that peculiar creature, the 'nominal Churchman'. He believes in a general way that Christianity is a good thing and he is glad to have the Church in his community. With a fair degree of regularity he attends church on Christmas and Easter and he expects, of course, to have his daughter married by the rector, though probably at home rather than in the church. He also expects the church to stand by and be ready to bury him when he dies, though

the amount of his pledge (if any) is hardly adequate to finance even that standing-by process."

But it is time that we began to realize the fact that the existence of that peculiar creature the "nominal Churchman" is not confined to the ranks of the laity.

"Education is no remedy. Materialism, corruption and adultery seem to be worst in the better educated classes.

"No industrial system can ultimately be defended if the profit motive is the main motive.

"No social or political system can survive without a guide between right and wrong. What should be the main motive? Where are we to find this guide? These are the questions which the young generation is asking.

"The answer is the recall to religion. It is to meet this need that your meeting has been called from far and near. You represent the young generation of which I have spoken with the sincerity and the initiative of youth. You are not content with the Godless drifting of the past."

He made reference also to a meeting held in London under the leadership of the Oxford Group when "there were lawyers and doctors, nurses and housewives, and above all, there were business men in status both high up and low down, men and women old and young, masters and servants, organizing themselves to permeate every class of our countrymen with the conviction that if there is to be a spiritual reconditioning of our country, and if some road out is to be found from demoralization and spiritual despair, it is only to be found by the sincere acceptance of the guidance of God as revealed in Christ.

"Only let us not underrate the opportunity. You young men have a great Christian responsibility for your country and indeed for every place to which the influence and example of your country extends."

ST. MARTIN-IN-THE-FIELDS, LONDON

Some months ago I mentioned the fact that a little Summer Church in which I conducted weekly Services, had made a contribution toward the work done on behalf of London sufferers by this well known Church, St. Martin-in-the-Fields. A few days ago the following letter was received from the vicar.

"Thank you so much for your letter, and for your gift for our work here at St. Martin's. Do please accept for yourself and convey to the members of your Church our warmest appreciation for your generosity.

"The war has, with its problems of evacuation and air raids, inevitably increased and made more difficult our work here, and it is only through the help of so many good friends that we are able to carry on and to grasp the opportunities that arise.

"It is good to know that we are upheld by the prayers and good wishes of so many friends overseas."

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Rural Deanery of Wetaskiwin

CAMROSE

THE REV. A. WALLIS

W.A.: At the last meeting we tied a quilt for the Red Cross and we would like to thank the friends who donated and stitched the top. Now we are busy on an autographed quilt, which will eventually go to the same society.

Lent and its quietude is over. Not many people went to the week-night services, as some were ill. Those who went, can be sure of the blessing of the Christ Who is always in the midst of the "two or three gathered in His Name."

The Easter message is "Rise and Shine." That great disillusionment or sorrow that came to you yesterday, or a year ago, did you see it as a bitter wound, or as a pierced Hand held out to you, as the Voice of Strength calling to you? If there is one thing in this world we have to learn to do, it is to Rise and Shine when we want to turn our face to the wall and give up.

Sunday School: It has seemed fashionable to be ill. Teachers and children have had their share. May we all soon be quite well and happy together again.

In Memoriam

"Killed in England on the 9th March, 1942,
William F. Cramer."

Our deepest sympathy goes to his family.
'Not dead—Oh, No! but borne beyond the
shadows
Into the full, clear Light.'

Baptism

February 28th, Gail Lorraine Irene Pizzey.

Marriages

February 28th, John Alfred Chinnery and
Margaret Agnes Crane.
John Walker and Margaret Ellen Cootes.

The Rural of Deanery Vermilion

THE CLANDONALD MISSION

THE REV. F. A. PEAKE

This month our thoughts have been largely occupied with the season of Lent. In St. Mary's, Clandonald, it has been possible to have mid-week services on Thursday evenings and these, we are glad to say, have been quite well attended. Usually they have consisted of Evensong with part of the Communion Service and a Bible Study on one of the "penitential" Psalms.

During Holy Week Lantern Services will be held at all centres.

The Clandonald A.Y.P.A. continues to thrive although one meeting in March had to be cancelled. It has been our custom of late to have a special Youth Service on the fourth Sunday of each month, taken in part by the young people themselves, and followed by a "Fireside" at the vicarage. When we can secure the services of a priest a Corporate Communion at 9 a.m. is added to the day's programme.

Services at Irwinville and Landonyville have been hampered by the weather for the last month or two but on the whole were well attended. Confirmation classes will shortly be in progress at both points. If it proves feasible, weekly services will be held during the summer months at one or other of these churches, beginning this year with Irwinville.

The Irwinville W.A. met recently at the home of Mrs. A. J. Kent for its first meeting this year. This, we hasten to add, was due not to lack of interest but to adverse weather conditions. Numbers were few but plans were laid for the preparation of the garments for which the Diocesan Dorcas Secretary had asked. The members also considered the possibility of forming a Wolf Cub Pack and will report their findings in the near future.

ST. SAVIOUR'S, VERMILION

THE VEN. W. LEVERSEDGE, Pastor

St. Saviour's W.A. catered for the Annual Curlers Banquet, of which 176 men partook. All seemed satisfied, and the financial returns pleased the ladies.

In contrast to this, the members decided to treat themselves to a turkey dinner. Mrs. Payne very kindly offered her home for the evening, and to cook the meat and vegetables, and to wait table.

The tables were very inviting with the good eats and centred with spring flowers. After dinner some played table games, while others were quite content to sit around the open fire and chat. Reminiscences? Oh yes! especially when a relatively ancient W.A. photogtaph was brought out. Mrs. Payne received a very hearty vote of thanks for all the she had done to make the affair such a happy one.

K.L.

Visit of the Bishop

We were very happy to welcome the Bishop at St. Saviour's on Sunday, March 8th. On the occasion of his former visits, we had come to know him, and to appreciate his kindly interest in both parish and people. The special purpose of this visit was to administer the Apostolic Rite of Confirmation to a group of adults and young people, some twenty in number, and it was, in point of fact, the first occasion that he has officiated in the Church as Bishop, although, as Canon Barfoot he officiated at the Easter Services in St. Saviour's in 1927, during the Incumbency of the Rev. F. Stevens.

The seating capacity of the Church was taxed to the limit to accommodate the congregation, and all attending were impressed with the dignity and simplicity of the Solemn Rite, as well as by the fatherly counsels of the Bishop to both the congregation and the confirmees.

In the afternoon the Bishop attended a meeting of the Study Group, composed of members representing not only the Anglican but other Churches, and took part in the general discussions, to the great satisfaction of all concerned, who were impressed by his wide knowledge, broad sympathies, and clear cut opinions.

The Bishop also took part in the Evening Service, preaching a very forceful sermon and pronouncing the Benediction.

To complete a busy day, a social hour was held at the Rectory, when he met and chatted with a group representing the Vestry, the W.A., the

Happy Hour Group, and other citizens of Vermilion.

Truly a busy, happy, and a profitable day for all concerned.

CHRIST CHURCH, MANVILLE

THE REV. S. J. BELL, Vicar

The Lord Bishop of the Diocese visited the parish of Manville, March 13th and 16th. Weather and roads were not at their best, but his Lordship was able to visit St. Mary's, Vegreville, on the Sunday morning (15th) for a celebration of the Holy Communion. A choir was formed of members of St. Mary's, and three members from Christ Church who travelled from Manville for the service. We greatly appreciate the work of Miss Corlett at the organ. The party from Manville were entertained to lunch by Mr. and Mrs. C. Hayter. An afternoon service at 3 p.m. was held at Innisfree. The Bishop preached to a congregation of our people (who are few at this point) and visitors from the United Church. Evensong was conducted in Christ Church, Manville, 7.30, at which His Lordship read the lessons and preached.

All congregations enjoyed the services and appreciated the Bishop's visit.

On Saturday morning a call was made at the home of Mr. and Mrs. J. E. Currey, Stellaville. Mr. Currey is Vicar's Warden at St. Helen's. The Bishop and the Vicar were entertained to lunch. It was not possible to hold a service in St. Helen's owing to the bad roads.

The Girls' Auxiliary held a St. Patrick's Tea on the 14th March. This was very well patronized. The girls were very pleased to have the Bishop present. Since this date the sum of \$25.00 has been donated by the Auxiliary to the Vestry to go toward the painting of the church.

A farewell party was held at the home of Vivian Croft on March 20th for Vera Slee, a member of the Girls' Auxiliary, Choir and Sunday School. The girls presented Vera with a camera as a momento of her stay in Manville. Vera, a British War Guest from Wales has gone to reside in Edmonton. We shall miss her here, and hope that she will find many new friends in the city.

The Women's Auxiliary

It is hoped that delegates from the W.A. and from the Girls' Auxiliary will attend the forthcoming Diocesan Conference in Edmonton.

The Innisfree branch plan to organize a Junior branch there, and we are sure they will find much enthusiasm amongst the younger girls.

Baptisms

At Christ Church, March 29th, Lorne Kenneth Edward, son of Mr. and Mrs. K. Scoggins; Leonard Alan, son of Mr. and Mrs. Leonard Manz. Both children are grandsons of Mr. and Mrs. E. Manz, Manville.

GLENDON

THE REV. S. G. WEST, Itinerating Priest

The Rev. S. G. West, Travelling Missionary for the Diocese of Edmonton held services on Sunday evening, March 15th, at the home of Mr. and Mrs. R. M. Sherk at Glendon. There were 13 in attendance. Another service will be held on the afternoon of April 19th. It is to be hoped that an occasional service can be given here as there are a number of Anglicans who otherwise will be unable to attend the services of their Church.

Rural Deanery of Wainwright

ST. THOMAS', WAINWRIGHT

THE REV. L. M. WATTS, Rector

The Lenten Services are fairly well attended. The Weekday Service is held on Wednesday evenings in the Parish Hall. It is of the nature of a family service, different members taking a part of the service each week. Our study of the Covenant and Sacrament of Holy Baptism is both educationally and spiritually helpful.

The regular meeting of the Senior W.A. was attended by some members of the St. Margaret's branch of Battle Heights in the persons of Mrs. G. Bachelor, Mrs. Adams, Mrs. A. Bacon and Miss E. Bacon. A bazaar to be sponsored by the two branches was arranged for the month of May. Mrs. Alex Adams led the mission study on the work of our Church in Kangra. The present critical situation in India added to the interest of this study. As the W.A. is not serving lunch during Lent, the visiting members were entertained by Mrs. A. Adams at her home after the meeting.

The Junior W.A. members, who have been studying and practising for the First Aid and Good Health badges, have all taken their tests under the direction of Mrs. F. E. McLeod. It is pleasing to learn that they all made the necessary pass mark.

ST. MARY'S, IRMA

The W.A. sponsored a most successful Valentine Tea in Hedley's Hall. The returns from this tea were most encouraging. The Women's Day of Prayer service was held in our Church under the direction of the President of the W.A., Mrs. F. Thurston. The services are being well attended, including the Lenten Service on Thursday evenings.

ST. MARY'S, EDGERTON, WITH ST. PATRICK'S, HEATH

THE REV. A. A. COURT, Vicar

Following the annual meeting, which showed good progress in all departments during 1941, also a parish free from debt, we seem to have passed very quickly into the season of Lent. On Ash Wednesday the W.A. were especially invited to a Corporate Communion, the response to which was most encouraging.

This was the first step in reviving and developing the educational and devotional side of the work of the W.A. Speaking of the educational and devotional side of our work, reminds us that the Bible Reading Fellowship has grown from four copies in 1941, to no less than sixteen at the present. This represents far more than sixteen individuals, as in many cases the notes are shared by several members of one family.

We note that further improvements have been made by our Padre, in the installation of two panelled fronts to the pews, also kneelers throughout the Church. The latter have brought forth many comments of grateful praise, which we take pleasure in passing on to our industrious Padre.

The Junior Choir which was organized two years ago, is to be robed for the first time on the Festival

CHURCH MESSENGER

of Easter. We feel that this step, which has been undertaken by the W.A., will bring added beauty and dignity to the Services of the Church.

During the past year, the evening Service on the first Sunday in the month has taken the form of a special "Children's Service" at which, instruction on the Church has been given. In addition to the very necessary training for the children, this type of Service has proved most helpful to the adult congregation.

His Majesty's Services continue to take the younger members of the Church,—the latest to leave us are, Mr. J. Ford of Heath, Mr. E. Tranner, Mr. R. Evans, and Miss Phyllis Roberts, all of Edgerton. This brings to fifteen the total who have enlisted from this small parish, and we wish to assure them all of our constant prayers, and continual remembrance at the Holy Sacrament. A copy of "Fight the Good Fight" has been sent to each member who has enlisted from this parish.

We regret to report that Mrs. F. F. Mitchell has been forced upon doctor's orders to give up, temporarily, her position as organist, a post she has faithfully filled for many years.

The past winter has greatly facilitated the regular Services at St. Patrick's, Heath, where the congregations show a slight increase over the same period last year. At this point, we are eagerly looking forward to the visit of the Venerable Archdeacon S. F. Tackaberry the second week in May to assist us in the financial side of our work.

During the winter Services have been held every other Sunday at Chauvin, and we had hoped that these could be continued, but we understand that the Presbyterian Church with whom the Diocese made an agreement for the winter, have appointed a minister to take up duties there in April.

Services will be resumed at Rosemoyn during the month of April.

TALE OF A TRAVELLING PRIEST

THE REV. S. G. WEST

A priest who travels is certainly not news in Western Canada. Indeed a priest who failed to travel would be worthy of Ripley or of the none-too-green pasture of pensioning off.

My only significance is that I represent a measure designed to cope partly with the serious shortage of clergy in the Diocese of Edmonton, which is constantly being made more acute by the drift into chaplaincies with the fighting forces.

A number of parishes and points have been left vacant; districts scattered all over the Diocese. Some doubling up has been effected, but as there is not a clergyman whose work is not already spread far too thin, that was not considered a reasonable solution.

The Diocese of Edmonton had formerly experimented with a travelling priest with considerable satisfaction. Of course pastoral work is cut to a dangerous minimum, and it is largely a ministry to the stronger rather than to the weaker brethren, but such an effort would at least keep the home fires burning, and help to keep a witnessing Church alive and healthy in these trying days, and in the days which will follow cessation of hostilities. Those days are frequently referred to as the days of reconstruction; but, in the words of the Negro agnostic's song "It ain't necessarily so." We shall need a witnessing Church, strong and active at all points, to prevent that coming era from being a period of destruction of a different kind than now prevails.

Other Western dioceses might well try a similar measure. As has been said, it is mostly a ministry to the strong, and even at that it seems to me to have great advantages. The feeble Anglican whose sickly faith needs constant coddling lest it die is of course sadly neglected in such a ministry. The man who needs a father and son banquet to get him near the Church or has to be handled with kid gloves by the parson will rapidly change his ways or disappear from the Church's scene. I, for one, will wave him goodbye with a grateful sigh. He will probably find his way to one of the more entertaining sects, where his ego will be eternally flattered by the Gospel of the supreme importance of the self and its salvation, where he may forever turn away from this sorry scheme and the troubles of the human community in contemplation of the convenient way everything has been eternally fixed via the Prophet Daniel and the Book of Revelation. This, the Gospel of irresponsibility, is very attractive these days, and must of necessity win all the weaker brethren. It occurs to me frequently that this is the time to let them go if they are going. The smoking flax should either fan into flame or go decently out.

My work is arranged something like that of the old Methodist circuit preacher. I appear in each district about five days a month, including a Sunday, and in that period do all the visiting possible, conduct confirmation classes, baptisms and services as need and opportunity arises. I have no car, so the Diocese pays my fare by bus or train into the district, and the parish is responsible for seeing that I move around within it. In this and other regards I have found the very best of co-operation. I am either driven or a car is placed at my disposal for Sunday services. This last is a great act of faith, as clergy and their cars have made a name for themselves.

At Viking I asked a young layman to arrange confirmation classes believing that I should have to go out to a country point to meet most of the candidates. He arranged for them to come in to Viking some 18 miles, driven by two laymen. There they attended to instruction for one and a half hours (this being necessary with such infrequent classes) and returned home.

I am much moved by the responsiveness of most of our people, which says much for them, for Anglicanism, and for former clergy. Hospitality is always expansive. Each point had pledged itself to raise as much of my stipend as is consistent with the payment of other obligations, and, on the whole, I find the financial response satisfactory as long as it is not regarded as static. When old debts and obligations are met I expect new stipend commitments to be shouldered. It is my hope that some time in the future another travelling priest will be appointed to take up the rest of the slack points which are still adding to the burdens of over-worked clergy. This hope cannot be realized unless my work becomes self-supporting, or close to it.

Congregations have mostly been good and congregational meetings have been well attended and keen. The health of Sunday Schools is in places indifferent. A good deal of stamina is needed by Sunday School teachers, for often their classes are small, they have to light fires, and all too often have little support from the children's own parents. They are very much on their own in these circuit parishes as far as their priest is

CHURCH MESSENGER

concerned. Nevertheless some Sunday Schools are carrying on extraordinarily well with great credit to the teachers.

My circuit is as follows:

1st Sunday in Month—Tofield and Viking.
2nd Sunday in Month—Kitscoty, Golden Valley,
Blackfoot, Islay.

3rd Sunday in Month—Rife, Glendon, Ashmont.
4th Sunday in Month—Jarvie, Fawcett.

I close this rambling tale of my work and wonderings with the plea that, if from your limousine you see an ecclesiastical thumb protruding into the highway, you will pick the owner up and bear him on his way, for it will probably be your Diocesan Travelling Priest.

HOLY TRINITY, TOFIELD

THE REV. S. G. WEST, Itinerating Priest

The Senior W.A. met at the home of Mrs. McCarthy on March 5th with nine members and two visitors present. After the regular devotional period, business was attended to. The Treasurer reported receiving grateful acknowledgment of the apportionment sent recently, and it was decided to forward the balance of the quarter's apportionment as soon as possible. During the month an insurance on the church for \$19.50 was also paid as well as the monthly gas bill. Members were reminded of the Annual Diocesan Convention of the Women's Auxiliary to be held April 14th-16th and were urged to attend if possible. Arrangements were made for the Annual Silver Tea, Sale of Home Cooking, Daffodils, Aprons, etc., to be held in the Curling Rink on April 4th. Donations, dues, etc. taken in at the meeting amounted to \$4.90.

Junior W.A. Meetings were held on February 26th, March 7th, 12th and 19th. The new curtains in the hall are an added improvement and the children were pleased at being able to help in this way. Three members are busy with their Scrapbook in connection with the Study Kit. We are hoping to forward our Dorcas Bale after Easter.

The Rev. S. G. West has held one Confirmation Class in the Vicarage. The next one will be on Monday, April 6th.

Various church families and Sunday School scholars have received Lenten Boxes. These are to be returned on Easter Sunday and the proceeds devoted towards the missionary apportionment for 1942.

Services—On Sunday, March 1st, Sunday School scholars met with the regular church worshippers at the service of Holy Communion with the Rev. S. G. West as celebrant. There was a good attendance. The weather was favorable and enabled us to welcome some of our Lindbrook friends at this service. After Communion the youngest and fifth child of Mr. and Mrs. Joseph Brown, Jr., was christened Ronald Allan. It was a very impressive occasion and the older one grows the more one realizes the solemnity and the responsibility of parents and god-parents, as well as the grand privilege of being received as a child into the congregation of Christ's flock and in token that hereafter he shall not be ashamed to confess the faith of Christ Crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant until his life's end.

March 15th, Evensong was taken by Mr. McCarthy in the absence of the Lay Reader.

Sunday School has been held at 11 a.m. each Sunday.

Last month another of our younger members, Miss Audrey Surton, left to train as a nurse in the Royal Alexandra Hospital, Edmonton. Audrey will be remembered for her efficiency in the Choir and a soloist on many occasions. We wish her every success.

We were all sorry to hear that Mrs. Tofield had been ill, but we are pleased that she is sitting up again and trust she will soon be able to be around again.

Old-timers and friends of Mrs. Fane of Mundare wish to convey our messages of sympathy and sincerity to her loved ones in the loss of a dear mother and neighbor. Mrs. Fane always was devoted to her Church over a long period of years and former Bathgate and Tofield friends will remember her lovingly. Another dear pioneer passed on to her great reward. The writer remembers Mrs. Fane twenty-five years ago driving over a rough and bumpy road to enjoy the privilege of meeting and hearing our beloved late Bishop Gray address the parishioners in our little church here. When services were held at Bathgate, Mrs. Fane, if well enough, would be present also. She had wonderful energy and devotion for her Master's Cause. "Well done, thou good and faithful servant.

VIKING

THE REV. S. G. WEST, Itinerating Priest

On March 19th the Women's Auxiliary met at the home of Mrs. J. Phillips, and arrangements were made to hold the Easter Tea on Saturday, April 4th.

Baptism—At Evensong, March 8th, George Wellington Loades, infant son of Mr. and Mrs. Albert C. Loades.

Because there is not much actual Parish news, and Services are few and far between, does not mean we are not very much alive. Remember the time, nearly 20 years ago, a prominent layman stated there would soon be no Anglican Church outside of the cities. Well, we are still here, and so are others. One great problem is the transportation for the clergy. Perhaps that has been settled, at least the transportation may be, what with tire and gas restrictions. Just the same this difficulty will be solved, just how we don't know at present. Our energetic itinerating Priest is "in journeys often." The famous travelling Apostle got around all right, even though they had to cast four anchors out of the stern, and wish for the day. We've done that on Alberta roads, but were slower putting out the anchors! If called upon, the laity will more than do their bit, in these abnormal times, even if we have to use the old gray mare (not what she used to be) or on occasion "hoof" it!

Rural Deanery of Pembina

COAL BRANCH MISSION

THE REV. L. A. BRAHLANT

At Cadomin midweek services during Lent have been a marked feature and the attendance has been most encouraging. On the first four Wednesdays in Lent the story of Bunyan's "Pilgrim's Progress" was studied with the help of lantern

slides. On the two following Wednesdays informal services have been held and simple Bible studies given. On Sunday's throughout Lent we have been thinking of some of the fundamentals of our belief—those things which we cherish above all else, the eternal truths of the scriptures concerning God and Man.

Owing to the continuance of the mumps epidemic our numbers in the Sunday School have been very low indeed. This is not the only excuse however, and it is a sad fact that many of the parents are so apathetic regarding their children's spiritual welfare. What a breach of the solemn promises made in Baptism that the children should be taught the tenets of the Christian faith! We hope the attendance will improve as the G.B.R.E. examinations will be held shortly, and it is our desire that the children should enter these.

Gradually St. John church is taking on a more dignified appearance. The latest addition is a beautiful sanctuary curtain made by Mrs. R. Rice from material purchased by the Willing Workers. We hope that the interior of the church may be painted this summer if some of our male members can also show themselves "willing workers"! It was a disappointment that the visit of the Rural Dean, Rev. W. de Vere Hunt had to be postponed owing to an emergency arising at the last moment. However, we hope that a visit can be arranged in the near future.

The visiting in Mountain Park and Luscar has been neglected a little this month as the car has been under repair. Material and labor is hard to get these days, and we hope friends in these localities will sympathetically understand the situation. Services have been maintained despite this inconvenience.

We welcome a new friend in the person of Mr. Robinson who came to Coal Valley from Tofield. At the same time, we are losing some of our members from Cadomin. Mr. Oliver Edwards and family have moved to Nordegg and we shall especially miss David whose singing voice has such possibilities. Mr. Jack Stokes and family are going to Mercoal. We hope that it may be possible to start services at this point in the summer months. To all these friends who are leaving Cadomin we wish success in their new endeavors.

It is regrettable that the work at Sterco does not improve. It is rather discouraging to have to make a journey of some seventy miles occupying four or five days of precious time and nobody comes. One fears that the pleasures of the world have usurped the time that should be devoted to the worship of God. The Sunday School continues and we hope that the adults may catch some of the children's keenness. The Easter services will be held this year at Foothills and Sterco.

The Easter message is intrinsically Christian. It differs from all human teaching and philosophy, and indeed, from other religious. It is the unspeakable hope of the redeemed of God. It is the charter of the abundant Life to all who believe in Jesus. "As in Adam all die, even so in Christ shall all be made alive"; simple words, but profoundly true. Easter is the necessary sequel to Good Friday and reveals the way through the Cross to the Crown, through the gloom of this world of sin and death to the glory of the Eternal Kingdom.

"Hymns of praise then let us sing
Unto Christ the Heavenly King,
Who endured the cross and grave,
Sinners to redeem and save. Hallelujah!"

THE ONOWAY MISSION

We were pleased to have the Rev. John Godkin for our Service of Holy Communion on March 22nd. He held a Service at Abbeywood at 9 a.m. and despite a bitter wind there was a full attendance of Communicants. It was the first Holy Communion we have had at Abbeywood and was very much appreciated.

Mrs. Tackaberry, the Diocesan President of the W.A., paid a visit to the Onoway Mission on March 23rd and organized a Branch of the W.A. at Rich Valley. The following officers were elected: President, Mrs. Evans; Secretary-Treasurer, Mrs. Borle; and Dorcas Secretary, Mrs. Peterson. Mrs. Tackaberry also attended a meeting held at Stettin, and as a result a Branch was organized there after Evensong on Palm Sunday. The following officers were elected: President, Mrs. Dunstall; Secretary-Treasurer, Miss M. Watts; Dorcas Secretary, Miss B. Rowbotham.

We are looking forward, very much, to having the Bishop for our Easter Communions throughout the Mission.

ST. PETER'S, BROOKDALE

Mrs. Empson has given a Font to the Church in memory of her husband, and we hope to be able to have this dedicated by the Bishop on his next visit to Brookdale. The Font has been very well made by Mr. W. Haydon of Edmonton. We expect too to have a new Altar Rail in place before our Easter Communion. This is being made by Mr. Frank Roberts.

Please remember to bring in your Lent boxes during Easter tide.

EDSON AND ST. PAUL'S MISSION

THE REV. H. DE V. A. HUNT, Vicar

There is very little to report this month. The W.A. have been holding regular sewing meetings in preparation for the April Sale of Work, and the Intermediate girls are practising for their April play. The Junior group are working hard to win their badges.

The Rev. H. A. Hunt walked out to Wolf Creek on the 17th, but there were only two people in his congregation. There was a fair number at Hattonford.

On the 16th of March, a quiet but pretty wedding was solemnized in St. Catherine's Church, which is of great interest to many of us. Miss Elsie E. Madge was married to Mr C Blue, also of Edson. Those of us who have appreciated Elsie's cheerful and willing help for many years, in the choir, the Sunday School and other activities, certainly wish her every happiness in her new life.

We have missed the weekly Lenten Services, and shall miss more deeply still the regular Good Friday and Easter Day Communion Services. Perhaps our present unavoidable lack in this direction points out the truth we have found in our study of progressive education. We are not yet prepared for the degree of freedom which some educators would thrust upon us, and like the children, need continual direction, and have inadequate spiritual resources.

May I say that all our parishioners are finding a great deal of help in the Mr. Hunt's thoughtful and challenging sermons. Having made amateurish but long study of the value of tragedy in human life, it seems to me that almost the only artificial substitute for the help of acute crisis and suffering

CHURCH MESSENGER

is that quite uncompromising demands should be made upon us for voluntary sacrifice and devotion to the Christian life. If there was ever a time for catering to peoples' weaknesses it is surely past. We can be thankful for someone who stays firmly with the harder way.

ST. MARY'S, JASPER

THE REV. H. DE V. A. HUNT

Another Lent has passed. "The horror of great darkness" that enveloped Calvary has rolled back before the light of the new and everlasting day. Christ lives, Christ reigns.

If ever we needed that assurance we need it now. We are still in full combat with the rulers of the darkness of this world; but we know Him in Whom we trust, and we know that if we remain steadfast His victory, won once for all on the cross, will enable us to become victors through His strength. That strength comes to us in Our Lord's own appointed way by means of the Sacraments. Regularity in worship and intercession is a national service, which to neglect proves us as false to our country as we are to our God.

The mid-week Lenten Services have been fairly well attended, and the Sunday Services have shown some increase during March. Lately the congregation has been increased by men coming in from the Road Camp on the Maligne Trail. Amongst other visitors we were glad to welcome two R.A.F. Sergeants from Penhold, K. P. Hill and Alex. Bannerman, both of whom also spent their Christmas leave here. One of our old Jasper boys, Sidney Stone, now with the R.C.A.F. was also back here on leave.

St. Mary's A.Y.P.A. is now settling down into its stride, and though few in numbers is strong in spirit and keen to fulfill its part in the life and work of the Church. Before the next notes appear we hope that the Young People will have taken

complete charge of Evensong on Easter Day, thus enabling services to be held both morning and evening.

On March 24th the A.Y.P.A. spent a very pleasant evening at the home of Mr. and Mrs. Cleveland. The devotional part of the meeting was conducted by the Padre; after which Mr. Cleveland showed a number of very beautiful colored slides of Jasper and the Park. The pictures were all taken by Mr. Cleveland himself.

The pictures were followed by a very informal program of games, and readings from Robert Service and William Drummond, interspersed with yarn by our R.A.F. guests. We hope that our guests will carry away with them happy memories of a very pleasant evening to which they contributed so much.

The Boys' Club has held regular weekly meetings each Friday, with a good average attendance. Now that the days are lengthening we hope to get outdoors and take advantage of this hikers' paradise in which we are privileged to live.

In spite of wintry weather and many colds there was a very good attendance of members when the W.A. met for its Mission Study at the home of Mrs. Booth on March 24th. Interesting accounts were read of the medical missionary work of our Canadian missionaries in Japan and India. Although the work in Japan has for a time ceased so far as Canadians are concerned we pray that the seed sown there may take deep root and bring forth fruit abundantly to the glory of God.

The matter of the Bible Reading Fellowship was again brought to the attention of the members, two of whom asked to be enrolled. We hope the numbers will grow as the members learn to value this excellent aid to the study of the Bible, the Book so many possess and so few read.

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

RURAL DEANERY OF EDMONTON:

All Saints'	
Rev. Canon A. McD. Trendell....	10523 99th Ave.
Holy Trinity	
Rev. N. J. Godkin, Priest-in-Charge.....	
Rev. W. Edmonds.....	11146 91st Ave.

Christ Church

Rev. E. S. Ottley

St. Faith's

Rev. W. M. Nainby..... 11614 97th St.

St. Stephen's

Rev. J. C. Matthews..... 9537 109th Ave.

St. Peter's and Good Shepherd

Rev. R. S. Faulks

St. Mary's and St. Mark's

Rev. A. Elliott..... 11230 66th St.

St. Luke's and St. John's

Rev. W. H. Hatfield, Rural Dean.... 9014 85th Ave.

St. Paul's

Rev. F. Baker..... 10718 126th St.

Gibbons

Rev. R. Boas..... Gibbons

RURAL DEANERY OF VERMILION:

The Ven. W. Leversedge, Rural Dean, Vermilion.	
Mr. O. R. Hunt	Frog Lake
.....	Vegreville.
Rev. F. A. Peake	Clandonald
.....	Kitscoty
Rev. S. J. Bell.....	Manville

SISTERS OF ST. JOHN THE DIVINE

11714 92nd Street, Edmonton

Sister Isabel

Sister Amelia

Sister Lilius

LADY WORKERS

Miss L. Camp, Sunday School by Post	Seba Beach, Alberta.
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